

China Reconstructs

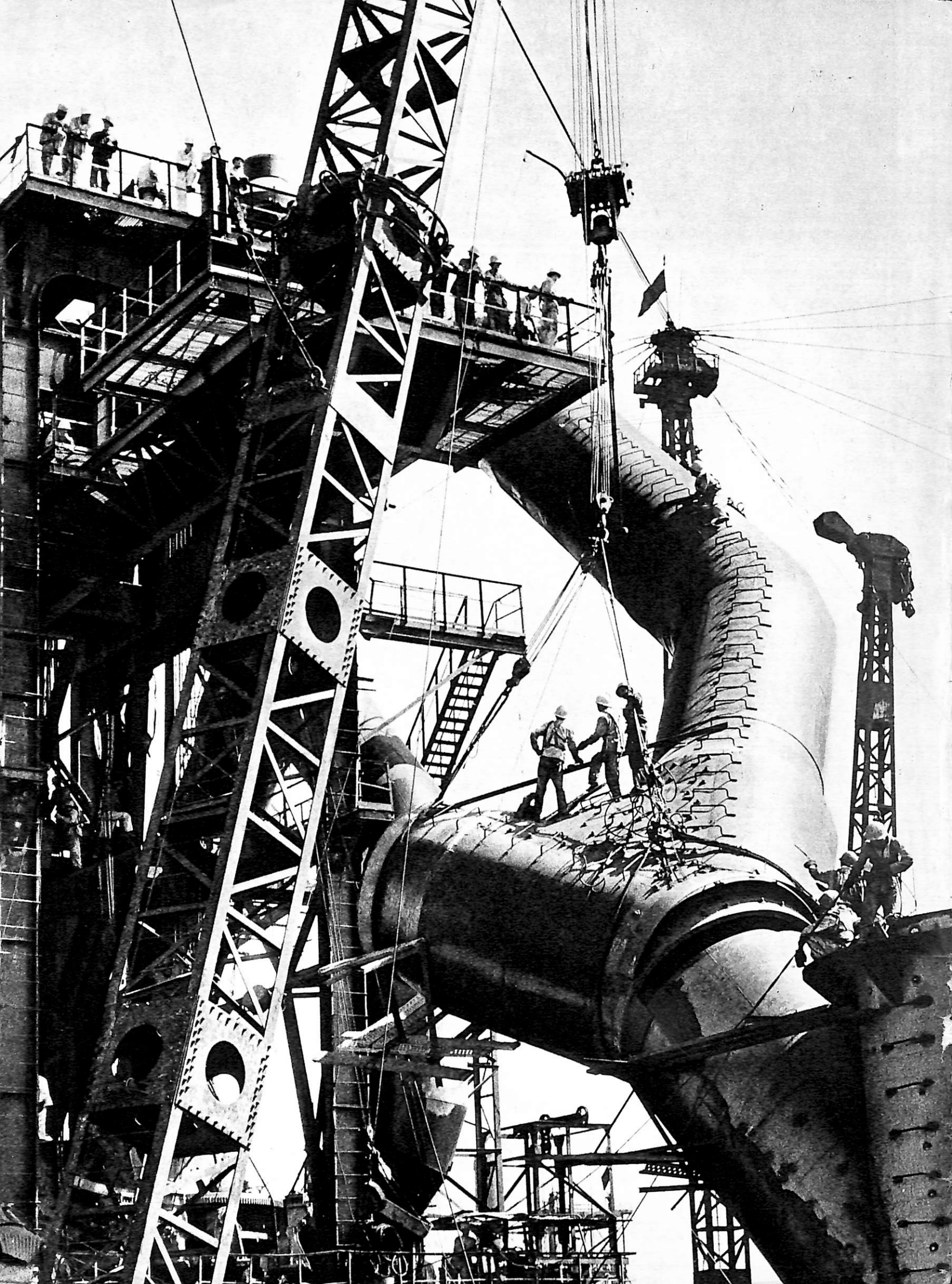
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Lin Piao and Confucius





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Why Lin Piao Advocated Confucius' Program of 'Self-Restraint and Return to the Rites'

By the Mass Criticism Group of Tsinghua and Peking Universities

IN 1969, when great victories had been won in the Great Proletarian Cultural Revolution in our country, the Communist Party of China held its Ninth National Congress. There Chairman Mao issued the call: "Unite to win still greater victories." And immediately afterwards, at the First Plenary Session of the Ninth Central Committee, Chairman Mao said: "Unite for one purpose, that is, the consolidation of the dictatorship of the proletariat." Guided by this line of the Ninth Party Congress, the whole Party, army and people went to work, with soaring vigor and militancy, to consolidate the proletarian dictatorship.

But no class enemy is ever reconciled to defeat. After the Liu Shao-chi renegade clique had collapsed, the Lin Piao anti-Party clique sprang out impatiently. It tried by every means to sabotage the revolutionary line of the Ninth Party Congress, rabidly stepping up its anti-Party plotting in a vain attempt to subvert China's proletarian dictatorship and restore capitalism.

The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao, like all the reactionaries of China's history when they were at doom's door, picked up that reactionary ideological weapon, the doctrine of Confucius and Mencius — his purpose being to restore capitalism. On October 19, 1969, avoiding the light of day, Lin Piao drew on Confucius' *Ana-*

lects and wrote an inscription on two scrolls addressed to his sworn follower, "Of all things, this is the most important: to restrain oneself and return to the rites*."

Knowing full well what he meant, she wrote back these same words to her master Lin Piao as an expression of counter-revolutionary determination. On New Year's Day 1970, the people throughout the country were advancing in triumph in the fierce struggle between the two lines, making a fighting entry into the decade of the 70's. On that same day Lin Piao again reminded his sworn follower of his counter-revolutionary intent, writing for the third time on a scroll the same thought: "Of all things this and this alone is the most important: to restrain oneself and return to the rites."

Lin Piao added here, make note, "and this alone". This was no

* These "rites", which came to be known as the "Rites of Chou", were rules and regulations giving effect to a systematized political and moral theory put forward by the Duke of Chou, head of the slave-owning class in the early years of the Western Chou dynasty (11th century-770 B.C.) Their purpose was to safeguard the dictatorship of the slave-owning aristocracy. This duke acted as regent during the minority of King Cheng and was the reputed author of the "Rites of Chou". Living at a time when the slave system was crumbling, Confucius idolized the Duke of Chou as a "sage" and dreamed of returning the slave society to its peak in the early years of Western Chou when the "rites" held full sway.

mere repetition but a deliberate stress for ulterior ends.

Lin Piao and his accomplice wrote these scrolls one after the other within less than three months. They kept insisting that "to restrain oneself and return to the rites" was important above all else. This reflects the impatience and frenzy of their counter-revolutionary craving.

WHAT kind of goods was Confucius peddling when he wrote this precept? And what prompted Lin Piao & Co. to boost it so feverishly? What "rites" did they want to restore? Just what did they want to do?

"Self-restraint and return to the rites" was Confucius' political program for a return of the slave system to its peak. The Spring and Autumn and Warring States periods (770-221 B.C.) were the time of a tremendous social change in Chinese history, from the slave to the feudal system. Those were days of great turbulence throughout the land. The system of "rites" — in other words, the old order of slavery — was in the process of downfall and the newly emerging feudal system was daily on the rise.

It was to cope with this situation that Confucius put forward his reactionary slogan. His purpose was to preserve and maintain the slave system and oppose the reforms of the emerging landlord class.

By "self-restraint" he meant that one should subdue personal desires and act only in compliance with the rites of the Western Chou dynasty, which reflected the fundamental interests of the slave-owning class. His main objective was to make the newly-emerging landlord class and the slaves give unconditional loyalty to the slave-owners and on no account to "create disorder against the rulers", in other words, never to rebel.

"Self-restraint" was the means. "Return to the rites" was the aim. It meant going back to the already disintegrated system of rule of the slave society of the Western Chou dynasty (11th century-770 B.C.). It meant, in short, restoring the superstructure of slave society.

Thus we see that Confucius' precept reflected the reactionary will of the declining slave-owning aristocracy, loath to acquiesce in its own extinction, to fight to the death against the new-born forces. It was an out-and-out reactionary political program of resistance to social change, aimed at reversing the wheel of history and restoring the slave system of Western Chou.

Lu Hsun (1881-1936), lauded by Chairman Mao as the chief commander of the revolution in Chinese culture, made a point of denouncing the actions of reactionaries to restore the past. He wrote: "In restoring the old, the diehards of modern China even pull out the Confucian 'doctrine of rites'", and "Despite being men of the present age, breathing present-day air, they press into service the 'doctrine of titles' already decayed and language already dead and stiff for out-and-out calumny of the present".

The Lin Piao anti-Party clique are just such counter-revolutionary diehards. They exhumed this political corpse, Confucius, wrapped themselves in his mantle and held sacred his doctrine of "self-restraint and return to the rites". This has fully exposed their criminal aim — their vain attempt to subvert proletarian dictatorship and restore capitalism in China.

Lin Piao lived under different historical conditions from Confucius. Therefore the trumpeting of

this precept by him and his ilk had a different class content. Confucius, representing the declining slave-owning class in the historical period of transition from slavery to the feudal system, tried to restore the "rites" of the former. Lin Piao, representing the overthrown landlord and bourgeois classes in the historical period of proletarian dictatorship in China, attempted to restore the "rites" of capitalism.

However, Lin Piao and Confucius took the same fundamental stand — resistance to social change, advocacy of retrogression, and action for counter-revolutionary restoration. Under the sinister banner of Confucius' "self-restraint and return to the rites", the vicious features of Lin Piao stand out all the more clearly. In Lin Piao's plotting under this banner, the ghost of Confucius walked again.

CONFUCIUS preached "return to the rites" to push a counter-revolutionary line: "Revive states that were extinct, restore families that had lost their positions, and call to office those who had fallen into obscurity." That is, he aimed to revive the extinct slavery-based states and restore the hereditary powers of the slave-owning aristocrats so that their remnants, old and young, could rise again to continue ruthlessly oppressing and exploiting the slaves.

Lin Piao preached "return to the rites" to push his own counter-revolutionary revisionist line, i.e. his vain attempt to usurp supreme power in both Party and state, radically change the Party's basic line and policies for the entire historical period of socialism, subvert the dictatorship of the proletariat and restore capitalism. By repeatedly raising this reactionary Confucian slogan between October 1969 and January 1970, Lin Piao and his ilk aimed to mobilize their diehard accomplices to step up action for the seizure of power, launch their counter-revolutionary coup d'état and carry out their counter-revolutionary revisionist line.

To realize his dreamed-of "return to the rites", Lin Piao thought night and day of usurping supreme power in the Party and

the state. So from Confucius, that father of restoration, he picked up as a weapon the worn-out phrase: "What must be done is to rectify titles." In May 1970, in brazen opposition to directives by Chairman Mao, he instigated his diehard gang to attack the Party, who clamored that Lin Piao should become "head of state", and argued, "If the state has no chairman, it will be without a head; if the titles are not correct, words will not carry weight." Here the Lin Piao anti-Party clique openly based themselves on Confucius' preachment, "If the titles are not correct, words will not carry weight; if words do not carry weight, affairs will not succeed." They stubbornly pushed their anti-Party political program in a vain attempt to usurp and seize supreme power in the Party and state. What they meant was that if he, Lin Piao, could not be "head of state", the titles would not be correct; if the titles were not correct, his directions would not be quickly carried out; and if so, there could be no "return to the rites" and their "affairs", i.e. the restoration of capitalism, could not be brought to success.

In the eyes of Lin Piao & Co. everything in socialist new China, including the excellent situation and many new things born in the Great Proletarian Cultural Revolution, was at odds with their "rites". They viciously attacked the continuance of the revolution under the dictatorship of the proletariat as revolution against the Chinese people. They assailed the dictatorship of the proletariat for being "dictatorial". They clamored that "those who had fallen into obscurity" under the proletarian dictatorship, i.e. the remnants of Chiang Kai-shek's dynasty, unreformed landlords, rich peasants, counter-revolutionaries, bad elements and Rightists, renegades, enemy agents and diehard capitalist-roaders should "all be politically liberated", so as to build up forces for counter-revolutionary restoration.

Lin Piao's desire to liberate the enemies of the dictatorship of the proletariat was also the desire to push the hundreds of millions of Chinese working people back into an abyss of misery, and cause mil-

(Continued on p. 6)



A mass meeting criticizing Lin Piao and Confucius at the Hsinhua Printing House in Kiangsu province.

As part of their criticism of Confucian doctrine and Lin Piao's use of it to try to restore capitalism, members of an army anti-chemical warfare company in Chekiang province hears Chiu Ah-lan, a veteran worker, tell of his miserable life in the old society.



Old land deeds and debt contracts secretly kept by a landlord element are a reminder to the peasants in Chinchiao commune near Shanghai that the overthrown class always seeks restoration.





Worker-peasant-soldier students in the philosophy department of Peking University write articles criticizing Confucius and the reactionary Confucian ideology.



Yang Jung-kuo, professor at Chungshan University in Canton, joins the Communist Party committee of a PLA regiment in a discussion criticizing Lin Piao and Confucius.

Commune members and educated young people in Chiah sien county, Honan province, denounce Lin Piao and Confucius.

Pupils of Peking's No. 31 Middle School see an exhibition criticizing Lin Piao and Confucius.



(Continued from p. 3)

lions of heads to roll. Clearly, Lin Piao's "return to the rites" denoted a vain attempt to restore the old order shattered by the proletariat, the lost "paradise" of the exploiting classes, the dictatorship of the big landlord class and big bourgeoisie within our country.

Chairman Mao has pointed out: **"Without their wire-pulling masters the political representatives of the flabby class of big landlords and big bourgeoisie in China cannot move an inch."** In seeking to realize his dream of "return to the rites", Lin Piao was bound to look for an imperialist backer and master. His master was Soviet revisionist social-imperialism. When his plot was brought to light, Lin Piao fled in panic to the Soviet revisionists and was killed in a plane crash in Undur Khan, Mongolia. These facts prove convincingly that, in external matters, Lin Piao's "return to the rites" meant capitulation to Soviet revisionist social-imperialism and becoming a vassal-king under its "nuclear umbrella".

In sum, Lin Piao's "return to the rites" meant restoring the system of exploitation and oppression of the laboring people by the landlord class and the bourgeoisie, restoring the rule of the many by the few, changing China into a Soviet revisionist colony and setting up a feudal, comprador, fascist dictatorship in our country.

As for "self-restraint", Lin Piao had the same aim in boosting it as did Confucius—to bring about a "return to the rites". He demanded that his sworn followers put this above all else, and restrict all their speech and action to comply with the "rites" of capitalist restoration. He also warned them not to show their true colors too early, thus losing the "big" stakes for the small; to hold themselves in, "pay attention to concealment", "observe discipline" and await the opportune moment to pull off their scheme.

IT is no accident that Lin Piao should have gone for help to the ghost of Confucius and taken over his counter-revolutionary program of "self-restraint and return to the rites". Confucius

was a reactionary thinker of the declining slave-owning class. But the essence of his thinking is return to the past, preservation of the old, retrogression and restoration—and it thus embodies the interests and political needs of any declining class of exploiters. That is why all reactionaries revere Confucius. In this precept of his they find an ideological weapon for opposing change and keeping down the people.

Chu Hsi, a reactionary representative of the Confucian school who lived more than 1,600 years after Confucius in the Sung dynasty (960-1279), advised the feudal emperor of his time to take "self-restraint and return to the rites" as a talisman for the maintenance of reactionary rule.

In much later times, Tseng Kuo-fan, the bloody suppressor of the Taiping Revolution of the Chinese peasantry in 1851-1864, declared, "What is the sum of the innumerable channels for cultivating oneself to rule over men in the Way of the ancient sage-kings? One may say, the rites, and they alone." Thus he, too, made this precept his basic tenet governing all things. He enjoined his band of followers, big and small, to "restrain the self and love men", and to "magnanimously sacrifice life itself" in "subduing the great disorder", i.e. in crushing the people's revolution.

Chiang Kai-shek, autocrat and traitor to the people, also adores the Confucian "self-restraint and return to the rites" as a treasure beyond price. He caused it to be included in the Kuomintang handbook *Guide for Party and Government Personnel* as an important tenet of the "basic education" in anti-Communism and opposition to the people for his fascist party gangsters. He regarded "the rites" as "spiritual national defence" and "fundamental principles for the establishment of the state", and dreamed that through "emphasis on the rites" these "spiritual foundations" for a hereditary Chiang dynasty to last "for tens of thousands of years" would be "consolidated".

So it need come as no surprise that Lin Piao, like other representatives of historically declining exploiting classes, should have blared

forth the Confucian "self-restraint and return to the rites" in his drive to usurp Party leadership and restore capitalism.

MORE than two thousand years ago, when Confucius roamed all his life from state to state to create public opinion for a return to the slave system of the Western Chou dynasty, this was his program for restoration. Aping him, the present-day renegade and traitor Lin Piao hoisted the same sinister banner to restore capitalism and flung himself desperately into a trial of strength with the proletariat. Lin Piao was an out-and-out disciple of Confucius. He not only thought in much the same way. He often used his master's very words.

Were it possible for the long-dead Confucius to know that such a "super" disciple as Lin Piao had appeared 24 centuries later, he would certainly be crazed with joy and cry out, "Veritably 'tis my disciple." It would be something like his saying in the *Analects*, "I have heard his words though I have not seen the man."

Ideologically Lin Piao and Confucius belonged to the same stream and were in close harmony. Politically both of them were reactionaries who dealt in restoration and retrogression and went counter to the course of history.

Chairman Mao says: **"Retrogression eventually produces the reverse of what its promoters intend. There is no exception to this rule either in modern or in ancient times, in China or elsewhere."** Confucius' attempts to push history back did not save the slave system from collapse. He finished a wandering failure "weary as a homeless cur" and took his petrified brain, so stubbornly bent on restoring the slave system, down to the grave for his rendezvous with the long-departed Duke of Chou. No more did Lin Piao realize his dream of restoring capitalism and setting up a feudal, comprador and fascist dynasty. Instead, he perished shamefully, trailing the tattered banner of "self-restraint and return to the rites" to prostrate himself before this Confucius. For all forces of restoration, such an end is inevitable.

Confucius—A Thinker Who Stubbornly Upheld the Slave System

YANG JUNG-KUO

WHAT manner of man was Confucius, revered by the reactionary ruling class as a "sage" for more than 2,000 years?

Lenin pointed out: "The categorical requirement of Marxist theory in investigating any social question is that it be examined within definite historical limits." (*The Right of Nations to Self-Determination*.) To analyze Confucius from the historical-materialist viewpoint, one must place him in the context of the class struggle of his time and see what class stand he took and which class interests his ideology served.

Confucius' Political Stand

Born in the State of Lu, Confucius (551-479 B.C.) was a scion of the declining slave-owning clan aristocracy of the Shang dynasty (c. 16th century-11th century B.C.). He himself lived in the later part of the Spring and Autumn period (770-475 B.C.). Owing to ruthless exploitation and oppression by the slaveowners, the slaves then were constantly rising in resistance. Here are instances. Slaves building city walls in the State of Chen staged an uprising in 550 B.C. Slaves of the royal household of Chou (mostly handicraftsmen) rebelled in 520 B.C. Handicraft slaves of the State of Wei encircled and attacked Duke Chuang of Wei

YANG JUNG-KUO is head of the Department of Philosophy in Chungshan University, Canton.

in 478 B.C. and eight years later drove Marquis Cheh out of the country. Acts of resistance by the slaves, from fleeing from bondage to rising in arms, shook the rule of the slave-owning aristocracy to its foundations while the slave system tottered and the burgeoning feudal forces were on the rise. So the main class contradiction and class struggles of that time were the struggle between slaves and slaveowners and between the rising landlord class and the declining slave-owning aristocracy.

On which side did Confucius stand? The question may be answered by the examples below.

Under the impact of the class struggle then being waged by the slaves and other sections of the population, changes began to take place in the system of land ownership. In the Shang dynasty and Western Chou dynasty (c. 11th century-770 B.C.) when the slave system prevailed, all land in the country was crown-land, the property of the Son of Heaven (royal household)—the biggest and the chief among the slave-owning aristocrats. The dukes (ducal households), *ching* (ministers), *ta fu* (senior officials) and lesser slaveowners had land allotted or bestowed for their use, but did not own it. It was, therefore, called "public land". By the middle of the Spring and Autumn period, some of the newly emerging feudal landlords had grown strong enough

to reclaim more and more land which thereafter became private and might also be bought and sold. The royal and ducal households refused at first to sanction such private land but were later compelled to levy a tax on it in order to solve financial difficulties. Thus feudal private ownership of land came to be recognized. The State of Lu where Confucius grew up started collecting a land tax in 594 B.C. As far as land ownership was concerned, this marked the transformation from the slave to the feudal system. From this there emerged new relations of production, with the appearance of landlords, tenants and land-holding peasants who came from among the commoners. Individual economy began to develop.

Representing the newly rising forces in the State of Lu were the three families, the House of Chisun, the House of Mengsun and the House of Shusun. In 562 B.C. they divided part of the land under the ducal household into three shares, each taking one. The Chisuns adopted a new system—the collection of land tax. Twenty-five years later, the three families made a further division of the ducal land, this time into four shares. Following the example of the Chisuns, the Mengsuns and Shusuns also switched to the land tax system and thus changed the relations of production. This was an offensive launched by the developing feudal system against the collapsing slave

system, and as such was a progressive action.

What was Confucius' attitude to this?

He held that the Chisun, Mengsun and Shusun families, being slaveowners and senior officials, had overstepped their authority and were undermining the traditional slave system that had existed since the Shang dynasty, and that this was intolerable. Therefore, he did all in his power to weaken the influence of the three families so as to uphold the rule of the slave-owning ducal household of the State of Lu.

Confucius' disciple Jan Chiu had helped the Chisun carry out the reforms. Enraged, Confucius denounced him as betraying the "code of the Duke of Chou", that is, the rules and regulations of the slave society. (The 11th year of Duke Ai, *Tso Chuan* or *Tso Commentary*.) He disclaimed Jan Chiu as a disciple and urged the others to "beat the drum and set upon him", that is, to surround and attack Jan Chiu. ("Hsien Chin", *The Analects of Confucius*, hereafter abbreviated as *Analects*.)

Which system did Confucius uphold and which did he oppose? Is it not clear?

There was a similar situation in the State of Chi. Tien Cheng-tzu (as Tien and Chen were the same family name in ancient China, he was also called Chen Cheng-tzu) was a representative of that state's newly rising forces. To oppose the decaying slave-owning aristocracy that ruled Chi at that time, he won over the people by using a big *dou* (a Chinese unit of dry measure) to lend out grain and a small *dou* to measure its repayment. Eventually, in 485 B.C., he killed Duke Chien, chieftain of the slave-owning aristocrats in Chi. Confucius was dead against this and pressed Duke Ai of Lu to send a punitive expedition against Tien Cheng-tzu. Duke Ai flinched,

knowing that he would not win against the State of Chi.

The third instance: Confucius opposed the casting of tripods inscribed with laws.

Owing to frequent resistance by the slaves and the emergence of the feudal forces, the slave system could then no longer be preserved by the "rule of rites", so it had to be replaced by the "rule of law". The rites under the slave system were in fact stipulations of the relative rank or status of slaveowners and slaves. The slaveowners ruled over the slaves and their will was law. They could oppress, exploit and even kill slaves at will. From the slaves, absolute obedience was required; they were not allowed to resist. This was the "rule of rites". But the slaves were most disobedient, and in fact already resisting everywhere. Some persons who saw this trend and were inclined toward progress realized the necessity of changing the old methods of rule. Some provisions of law, they maintained, must be drawn up to govern the relations between aristocrats and slaves and put certain restrictions on slaveowners. These provisions, called the "penal code", then used to be inscribed on tripods for everybody to see. The process was called "casting penal tripods". And the code later developed into the law — part of the superstructure in feudal society. Later the "rule of law" was advocated by the Legalists, representing the newly rising feudal forces.

Confucius was firmly opposed to this. When word came that an iron penal tripod had been cast in the State of Tsin in 513 B.C., he furiously disapproved. If aristocrats were mixed with slaves, he commented, how could they display their dignity and greatness? All difference between the noble and the lower orders would vanish and what then would remain of a state based on slavery? (The 29th

year of Duke Chao, *Tso Commentary*.)

The fourth instance: Confucius killed Shaocheng Mou.

All his life Confucius wanted to be an official to put his entire bag of reactionary political ideas into practice. But not until 497 B.C. did he become minister of justice and acting prime minister of the State of Lu, and that was for only three months. Seven days after coming into office, he arrested and executed Shaocheng Mou, a noted reformer in the State of Lu.

The situation was that during the Spring and Autumn period and the Warring States period (475-221 B.C.) a "hundred schools of thought" were contending. Ideologists representing different classes founded their own schools of thought and debated with each other. Both Shaocheng Mou and Confucius took in disciples and lectured in the State of Lu but their two schools of thought were diametrically opposed. The killing of Shaocheng Mou by Confucius was in fact a manifestation of the class struggle at that time. Let us see how Confucius formulated the crimes of Shaocheng Mou. ("Yu Tso" in *Hsun Tzu*.)

Confucius contended that those guilty of one of the following should be put to death.

1. Those prone to take venturesome actions because they are acquainted with the changes in ancient and modern times and understand the development of things;
2. Those who do not follow the orthodox way prescribed by the slave system, but obdurately take the road of so-called reform;
3. Those who glibly give reasons for such reform;
4. Those who know a lot of the decadent and unstable phenomena under the rule of the slave system;
5. Those who make opposition to the slave system sound upright and just.

Shaocheng Mou, said Confucius, was guilty of all these things and therefore must be executed. Basing himself on these five charges, Confucius pronounced the accused guilty on the following counts:

1. Gathering a crowd to form an association;
2. Propagating heretical views;
3. Confusing right and wrong.

The reforms advocated by Shaocheng Mou were in accordance with the historical development of the time and the people's aspirations. When Shaocheng Mou was killed by Confucius, even Tzu-kung — one of Confucius' disciples — had doubts lest it be wrong. Shaocheng Mou was loved and respected by the people of his day who praised him as an outstanding person.

These instances are enough to show that Confucius stood obstinately on the side of the declining slave system and stubbornly opposed the reforms demanded by the newly rising system of feudalism.

In the Spring and Autumn period, 52 slave states had become extinct and the system of slavery was disintegrating from day to day. In these circumstances Confucius put forward the political slogan: "Revive states that are extinct, restore families that have lost their positions, and call to office those who have fallen into obscurity." ("Yao Yueh", *Analects*.) What he wanted was to resurrect slave states that had already been destroyed, restore the ruling authority of the slave-owning aristocracy and turn the reins of government back to slave-owning aristocrats who had already gone down. This was an out-and-out reactionary political slogan for restoration of the old order. But Confucius took it as "his duty", vowing to work for its realization "until his dying day". The masses despised him and a door-keeper denounced him as a reactionary going against the times. ("One who knows the

trends cannot be turned back and still wants to do it." "Hsien Wen", *Analects*.) Confucius and his disciples in attendance went preaching everywhere and were besieged and attacked by the masses in some places, so they had to turn tail like "homeless curs". This was a punishment which Confucius, who stood with reaction, deserved.

Confucius' Idea of 'Benevolence'

The core of Confucius' thought was *Jen* or "benevolence", a term which originated in the ideology of the slave-owning class of the Shang and Western Chou dynasties.

This "benevolence" was advocated by the slave-owning rulers of the Shang and Western Chou dynasties to consolidate unity within the slave-owning class and the rule of the slave-owning aristocracy. The Chinese character *Jen* has been found by archaeologists on ancient oracle bones. The slaveowners promoted this concept because they wanted to build up affinity and unity among members of their own class. At the same time, they wanted to hoodwink the enslaved laboring people, make them obey to the rulers and never resist. ("The people cherish only him who is benevolent", Part 3 of Tai Chia in "The Books of Shang", *The Book of History*.) Didn't the Duke of Chou — the "sage" whom Confucius worshipped — declare himself benevolent and obedient to his ancestors? (Chin Teng in "The Books of Chou", *The Book of History*.) From their point of view, if all members of the slave-owning class loved one another and followed the ways of their clan ancestors, the rule of the slave-owning aristocrats could be consolidated. Therefore, they concluded that "benevolence among relatives" was "a treasure". ("Tan Kung", *The Book of Rites*.) This shows the tremendous importance the slaveowners attached to this *Jen* or "benevolence".

Confucius made a systematic generalization of the concept and

elaborated upon it. In his interpretation, "benevolence" included filial piety (*Hsiao*), brotherly duty (*Ti*), loyalty (*Chung*), forbearance (*Shu*), the rectification of titles (*Cheng Ming*), virtue (*Teh*) and wisdom (*Chih*). Analysis of the content of these elements shows whose class interests the Confucian ideology served.

Confucius concluded that "filial piety" and "brotherly duty" were the fundamentals of "benevolence".

Why? Because ancient slave society was ruled by the clan aristocracy. The slaveowners as a ruling class belonged to the same clan and had common ancestors. Confucius thought the sharp contradictions and strife then prevailing among the slaveowners would lead to the collapse of their class rule. Therefore, he preached that if all the slaveowners showed filial respect toward their ancestors and parents, the slaveowners would be united vertically. And by "brotherly duty" he meant mutual affection and love among brothers, which would unite the slaveowners horizontally. With the slaveowners united both vertically and horizontally, there would be no revolt against rulers and the rule of the slave-owning clan aristocracy could be more secure. At the same time, the prevalence of "filial piety" and "brotherly duty" among the slaveowners would influence the slaves to incline to kindness. ("The morality of the people would incline to kindness", "Hsueh Erh", *Analects*.) What was meant was their complete submission to the rule of the slaveowners.

"Loyalty" and "forbearance" as preached by Confucius were meant entirely to serve the slaveowners' interests. His "loyalty" was that of the slaves to their owners, of high officials and vassals to the dukes, and of the dukes to the monarch of Chou — its aim was to consolidate the rule of slaveowners at all levels. In expounding "forbearance", Confucius said: "Don't do

unto others what you don't want others to do unto you." ("Yen Yuan", *Analects*.) Such forbearance was intended to be shown only toward the declining slaveowners, never toward the slaves. A scion of the run-down slave-owning aristocracy, Confucius was obliged when young to do what were considered mean jobs such as managing granaries and livestock. Thus he could be very sympathetic to persons of his own station. He was against demanding too much of the declining slaveowners in the way of qualifications. ("Do not expect one man to be capable of everything", "Wei Tzu", *Analects*.) They should not be abandoned, he said, as long as they had done nothing seriously wrong. Among the slaveowners, "old friends should not be neglected". They should unite as one to prevent the slaves from rebelling.

As mentioned above, the Spring and Autumn period was an era of great changes, in which the new feudal forces were rising to power, like the House of Chisun in the State of Lu and that of Tien in the State of Chi. These forces attacked the reactionary rule of the slave-owning aristocracy; they changed the previous relations of production and wrecked the "rule of rites" as practiced under the system of slavery. These forces, according to Confucius, were not following the way of "benevolence" because they had failed to suppress their desires and restrain their actions. He dished up the method known since the Shang and Western Chou dynasties — "self-restraint and return to the rites". ("Confucius declared: The ancient record says that benevolence is to restrain oneself and return to the rites." *Tso Commentary*.) Confucius told his disciple Yen Yuan: "Once self-restraint and return to the rites are achieved, all under Heaven will submit to the benevolent ruler." If only the slaveowners could all control their desires and actions and return to the "rule of rites", the slaves would meekly submit to their rule. This was phrased as "all under Heaven will submit to the benevolent ruler". As a result, the rule of the slaveowners could be consolidated and prolonged.

Therefore, Confucius clamored for the "rectification of titles". ("Tzu Lu", *Analects*.)

What did he mean by "rectifying titles"? He meant using subjective concepts to define and delimit objective realities.

He did this because, under the savage rule of the slaveowners, frequent slave uprisings, the rise of the emerging feudal forces and the continuous changes in the relations of production had brought serious disorder to slave society ("the rites decayed and music was ruined"). Political and military orders could not be issued by the supreme ruler of the slaveowners — the monarch of Chou. Nor was the power of the dukes of the various states stable; in some it fell into the hands of high officials and vassals. On the other hand, people like Shaocheng Mou were rallying the people to assemble and freely form associations and criticize those in authority. The situation was: "the king is not a king, the minister not a minister, the father not a father and the son not a son." If this state of affairs continued, what would things come to? So Confucius resolved to use the subjective concepts of the slave-owning class dating from the Shang and Western Chou dynasties to define and delimit the changing social realities. He hoped by this method to restore the previous order — "The king is a king, the minister a minister, the father a father and the son a son" — in a vain attempt to prop up the collapsing rule of the slave-owning aristocracy.

With this in mind, it was said, he wrote a history of his time called *The Spring and Autumn Annals*. According to Mencius, the book struck all "rebellious ministers and villains" with terror. This was because, proceeding from the concept of the rectification of titles, Confucius tried to reverse the realities of a changing society and restore the old order. Mencius extolled Confucius as a man who wrote *The Spring and Autumn Annals* to rectify the confusion in concepts and titles, thereby exercising the supreme authority on behalf of the monarch of Chou, that is, consolidating the rule of the slave system. Hence, said

Mencius, this was a matter of exceptional importance and worth recording at length. ("Duke Wen of Teng", Part 2, *Meng Tzu* or *Mencius*.)

In fact, this was nothing but another instance of the diehard stand taken by Confucius:

This was also the purpose of the "benevolence" Confucius advocated.

Confucius spoke of "virtue" or "governing by means of virtue" — but this did not mean virtuous government in relation to the enslaved laboring people, because it was to be applied only within the slave-owning class. Only punishment was to be applied to the enslaved laboring people. Using the whip to deal with the laboring people — this was the slaveowners' "government by virtue"!

Confucius held that "benevolence" included "wisdom" — that is, knowledge. He made great efforts to spread the notion that "only the highest who are the wise and the lowest who are the stupid cannot be changed". ("Yang Huo", *Analects*.) In other words, the "sages" of the slaveowners were high-grade geniuses while the slaves were nothing but low-grade menials. The one was endowed with absolute wisdom, the other with absolute stupidity; these two classes could not be changed under any circumstances. But where did the knowledge of these talents or geniuses come from? Confucius answered: "Those born with knowledge rank highest" among men. ("Chi Shih", *Analects*.) The knowledge of a "sage", he held, was the gift of Heaven and did not come from practice. Thus brazenly did Confucius propound the idealist theory of apriorism and the reactionary fallacy that "heroes are the makers of history".

Therefore Confucius despised productive labor. When his disciple Fan Chih wanted to learn something about farm labor, he flew into a rage. This was something done by slaves, he declared, and he wouldn't have anything to do with it. Then he abused Fan Chih, calling him a "mean person".

(Continued on p. 42)



Liberal arts students leave Peking University for field projects. They spend one-third of their study year in factories and communes learning from the workers and poor and lower-middle peasants.

PEKING UNIVERSITY'S FIRST WORKER-PEASANT-SOLDIER GRADUATES

DURING the cultural revolution Chairman Mao said, "Students should be selected from among workers and peasants with practical experience, and they should return to production after a few years' study."

In line with this principle, Peking University scrapped the enrollment procedures which had accompanied its old revisionist system of education and adopted new ones. Under them, workers or peasants who apply for admission to college are discussed by their colleagues in their places of work, who recommend those they think most suitable. Leaders of these

units must then give their approval and the final decision of acceptance is made by the university.

The first group of 2,300 students chosen from among workers, peasants and soldiers graduated in January 1974 after three and a half years of study. Most of them returned to work in the places they came from. A few have been assigned new jobs.

Throughout their college years education in class struggle was an important part of their schooling. They studied hard the works by Marx, Engels, Lenin and Stalin and by Chairman Mao, were active in the criticism of Lin Biao and Confucius and in other political movements. Besides studying, they had a say

in running the school and helped to transform it with Marxism-Leninism-Mao Tsetung Thought. They have proved themselves a dynamic force in the revolution in education.

Students of liberal arts and foreign languages took society as their workshop. In the three years, they went to 160 work places — factories, mines, communes, army units, stores, other related units — to join in the work and make social investigations. They wrote altogether 1,500 articles for newspapers and magazines and published 30 books. Philosophy students, helped by their teachers, worked collectively on a new 300,000-word annotated edition of the *Analects* of Confucius, complete with critical and explanatory notes. Their work has made a contribution to the nationwide movement to criticize Lin Piao and Confucius.

For students of science the university set up seven factories on campus and established links with 65 factories outside. They were thus able to get their education in a new structure which combines teaching, research and labor in production. Students majoring in electronic computers took part in the development of China's first integrated-circuit electronic computer capable of performing 1,000,000 operations per second. Some contributed valuable ideas for perfecting the product. This was a radical change from the old ways where students only learned theories from books.

Instead of writing graduation papers, students engaged in 3 or 4 months of "pre-graduation practice". That for science students involved 389 separate projects. Work on quite a number of them measured up to the country's advanced levels.

A Critical Reference on Confucius

PHILOSOPHY students at Peking University for their pre-graduation practice compiled a new edition of the *Analects* of Confucius with their own annotations. This new *Annotated Analects* is to be published by the Chunghua Publishing House.

Analects is a collection of the sayings and deeds of Confucius (551-479 B.C.) compiled by his followers after his death. It is a representative work of his thinking, revered by reactionary rulers through the ages as the "canon of the sage". There had been several hundred different annotated editions of the book in the last 2,000 years, some of which had been translated into foreign languages.

Before the cultural revolution, under the revisionist line of education, philosophy students got their education mainly by attending lectures on abstract theories and formal logic. But since the revolution in education began, students have made the works by Marx, Engels, Lenin and Stalin and by Chairman Mao the basis of their study and combined theoretical studies with social investigation and with direct participation in class struggle and the two-line struggle.

When the nation launched a campaign to expose and criticize the counter-revolutionary crimes of Lin Piao, the students left their

classrooms and went to factories and communes to join the workers and peasants in their criticism movement. They applied what they had learned — the Marxist-Leninist theory of knowledge and dialectical and historical materialism — to criticize Lin Piao's attempt to overthrow the dictatorship of the proletariat and restore capitalism, and his idealist philosophy, which was the theoretical basis of his revisionist practice.

In the course of this criticism the students began to see that Lin Piao was actually a faithful follower of Confucius and Mencius. Confucius had opposed social revolution and advocated a return to the old ways in order to revive the disintegrating slave system. Mencius (390-305 B.C.), a student of Confucius' grandson, was a principal exponent of the Confucian school of thinking. Yet Lin Piao had called this thinking "the source of the Chinese culture".

It became clear to the students that it was from Confucius that Lin Piao drew his ideas — his political program for counter-revolution, his idealist ideology, his propensity for double-dealing and recruitment of diehard conspirators, and his decadent philosophy of life. The roots of all these can be found in *Analects*. To help him in his attempt to usurp power in the Party, Lin Piao picked dozens

of sayings from the book as his mottoes, even copying some on scrolls and putting them up on the walls of his room.

Analects was written in classical Chinese hard for most people to understand. During a study session last September some students proposed writing explanatory notes for the book for everyone to use in the criticism of Lin Piao and Confucius.

"We mustn't just explain it," said one. "Let's make a critical analysis of all the sayings in the book. This has never been done before, but we will do it using Marxism-Leninism-Mao Tsetung Thought. This will completely upset views that have existed for two thousand years."

The whole class supported the idea. Leaders of the school Party organization gave their backing and assigned teachers to help them.

When one professor, long steeped in the doctrines of Confucius and Mencius, heard about the project, he said, "You can explain *Analects*, but you must not criticize it."

"And why not?" asked the students. "Why can't we criticize thinking that is reactionary, that goes against the march of history? There might have been people who dared not criticize it, or even ex-

plain some of the sayings. But we college students from the workers, peasants and soldiers are studying in order to serve the proletariat. We're not just going to explain them, we're going to criticize them."

Guided by their teachers, the students read up a lot of history and selected the most representative ideas for criticism. In six small groups, they first studied works by Marx, Engels, Lenin and Stalin, and writings of Chairman Mao. Then they went over *Analects* chapter by chapter, saying by saying, discussing, analyzing, then writing down their criticism. The first draft of their 200,000-word annotations was finished in a month. They made mimeographed copies and took them to factories and communes, read them out to workers and peasants and asked for their opinions.

They got a warm response. "Now we have college students who speak our own language," said the workers. "We'll work together with you to make this thing sharper and more to the point." They gathered a great number of valuable suggestions which helped make the an-

notations more accurate, easier to understand and sharper as an ideological weapon.

An old peasant from the Red Star commune on the outskirts of Peking said to the students, "You should speak for us when you criticize Lin Piao and Confucius. Be hard on them, hate them as we hate the landlord elements in our village."

Workers at the Peking Special Steel Company reminded them, "You cannot hit the nail on the head if you only criticize Confucius' world outlook, reactionary as it was. You must expose his political motive, which was downright counter-revolutionary."

Back in the school, the groups talked about their experience and what they had gained in ideological understanding. They discussed the opinions of the workers, peasants and soldiers and saw better how to make their criticism deep and thoroughgoing: they had to take the proletarian standpoint and use class analysis to show that when advocating a return to the old rites Confucius was actually being the arch defender of the slaveowners' rule, which was breaking up. This was the way to

unveil the reactionary essence of his entire system of thinking.

For example, Confucius said, "Review the old and you will know the new. Then you can be the teacher." Past annotators explained this as a method of study and did not touch its political implications. The worker-peasant-soldier students maintained that Confucius, with a reactionary political motive, lauded old things as the most perfect of things. Those who stuck to old rules and conventions, he said, was the wisest. They saw this as Confucius' bid to revive the old, because he hankered after the slaveowners' rule of the Western Chou dynasty and was pleading for its restoration.

Even as a method of study this saying goes against the Marxist-Leninist idea that knowledge comes from practice. Chairman Mao advocates destroying the old and establishing the new, laying more stress on the present than the past, weeding through the old to bring forth the new, and when taking over the historical and cultural legacy, doing so critically. Confucian thinking is exactly the opposite of Mao Tsetung Thought. The students' analysis and criticism, based on true historical facts, laid bare the essentially reactionary nature of Confucian thinking.

They came upon some tough knots. For example, in answer to his student Tzu Lu's question on how to run a country, Confucius said four words, "First do, (then) make (them) labor." Students and teachers first looked up more than a dozen different editions of *Annotated Analects* to see how they interpreted this saying, then spent several days discussing its meaning. Quite a few of the past explanations said the four words meant for Confucius himself or the slaveowners to do labor first to set an example, and then make the slaves labor. This kind of explanation showed Confucius and the slaveowners as very enlightened individuals. But actually an old peasant of his time had described Confucius as a person "whose four limbs do not toil and who cannot distinguish between the five kinds of grain" ("Wei Tzu", *Analects*). When his student Fan Chih asked him how to grow crops, Confucius

Philosophy students ask workers at the Capital Iron and Steel Plant for suggestions on their annotations of the Confucian "Analects".



called him a "mean person" of no promise.

With help from young teachers the students looked through quantities of materials and discovered an explanation by one Kung An-kuo of the Western Han dynasty (206 B.C.-A.D. 24) who was a staunch supporter of Confucius. Kung wrote that these words meant to first enlighten the ordinary people with virtue (naturally virtue as required by the slaveowners of the Chou dynasty) and convince them, and then make them labor. This revealed Confucius' insidious tactics in enslaving the people. The

explanation as it now appears, "The rulers first enslave the working people's minds and then order them to labor", is in keeping with the Confucian ideology.

Much of Lin Piao's thinking was along the same lines as that of Confucius. For example, Confucius said in *Analecets*, "The common people should be directed to do things but not made to comprehend them." In other words, the working people were fit only to be ordered about and should never be allowed to know the whys and wherefores of anything. Lin Piao had said, "Carry them (directives) out if you

comprehend them. Carry them out even if you don't comprehend them." Both advocated a policy of keeping the people in ignorance.

Professor Feng Yu-lan, who has long made the history of Chinese philosophy his special field, points out that "annotators of the past attempted only explanations or commentaries, and in most cases these extolled the thinking of Confucius and Mencius. Now the worker-peasant-soldier students are analyzing it with Marxism-Leninism-Mao Tsetung Thought, something unheard of under the old system of education".

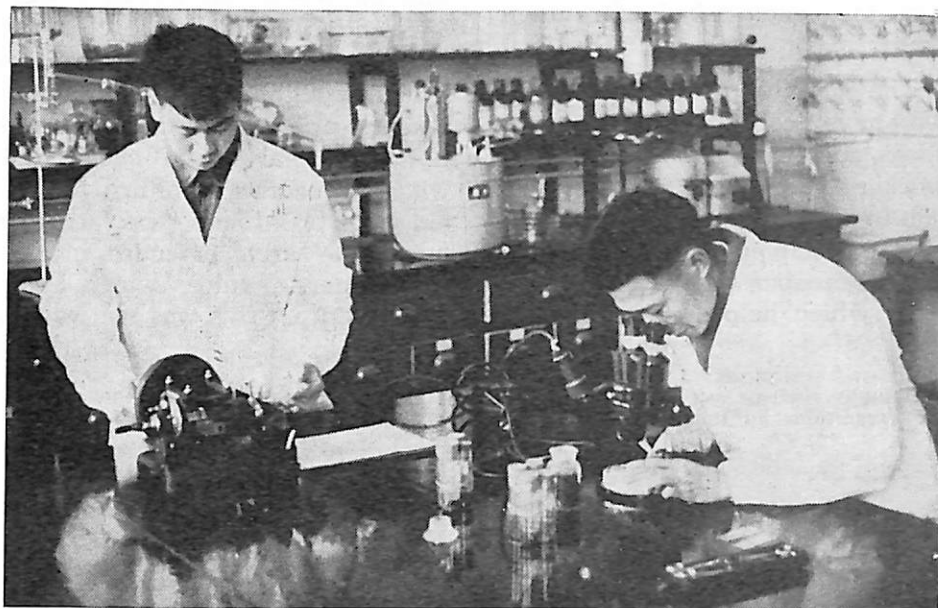
College Student from the Peasants

LAI TI-FU, a biology major, came from a poor peasant family in Kiangsi province.

Graduating from middle school in 1965 at the age of 20, he returned to his native home, the Lo-ao commune in Yutu county, full of eagerness to take part in farming and help create a new socialist countryside in his mountain home. Working with experienced peasants, he did his best to apply what scientific knowledge he had learned in school to improving the soil, breeding good strains of seed, reforming methods of cultivation and building irrigation works. All this helped raise production. After work he joined the poor and lower-middle peasants in the study of Chairman Mao's works or taught them to read and write.

In 1968 Lai was elected a vice-chairman of the commune revolutionary committee. As a leader he devoted special effort to helping brigades whose production was lagging behind. He went to one such brigade and joined the members in their day-to-day work to try to discover problems. With his help this brigade raised its yield per hectare from 4,500 to 7,590 kg.

While going about his work Lai felt more and more that what he had learned in middle school was far from enough for his task. He



An experiment helps Lai Ti-fu (right) check his practical experience with theory.

longed for a chance to get more scientific and technical knowledge. One year following the experience of some old peasants he worked out a new method for nursing rice seedlings. Raised in dry fields, these seedlings could be transplanted earlier and did not have a chance to rot. After transplanting they had a higher rate of survival, grew faster and resulted in a substantial rise in output. When people from other places came to learn the new method, Lai and the peasants were only able to explain how they did it but not why the method was successful.

Wouldn't it be good if he could understand his practical experience in terms of theory, and then use it to guide production better? If only he could go to college for several years. . .

In 1970 representatives from Peking University came to Yutu county to enroll students. When Lai found out there was an agricultural biology department, he went and put his name down. At a mass meeting, the commune members unanimously recommended him for college. Commune and county leaders approved of the choice and the university accepted him.

Before he left for Peking the commune Party committee and the poor and lower-middle peasants presented him with a bottle of water and a rain hat. The water was drawn from the well Chairman Mao and the local peasants dug together forty years ago when the area was an early revolutionary base. The rain hat was bought in Changkang township where Chairman Mao had conducted social investigations in those days.

"When you drink this water, don't forget the well-diggers," they said to him. "Carry on the revolutionary tradition of hard struggle in your studies, so that you can come back and serve the people better."

Lai Ti-fu never forgot these words while in college. He worked hard at mastering scientific theory and often went to the countryside around Peking to make investigations. He kept in close touch with the leaders in his own county and commune, wrote them about the theory he had learned and took their production problems to his classmates and teachers for discussion.

In the course on plant cultivation, he brought up the problem of empty grains on the late rice. The class discussed it at length, espe-

cially from the theoretical point of view. They finally nailed down the cause and suggested ways to improve the situation. He wrote back home about it and later learned that the information had actually helped raise the yield of late rice that year.

His own experience gathered in farm production proved valuable in the school's revolution in education. Because he knew all about soils in his home village, he was able to give some useful and practical views on soil improvement for use in the teaching material for the course on soils.

After three years of study Lai Ti-fu, much better grounded in theory, was better able to solve practical problems.

When the biology students were selecting topics for their pre-graduation practice, they learned that the cotton-producing Chilying commune in Honan province was often plagued by aphides. A serious attack could cause the commune a loss of 450 to 525 kg. of ginned cotton per hectare. Lai Ti-fu knew exactly how the commune members felt about this. He and three of his classmates asked to do their pre-graduation practice at Chilying—to learn how cotton aphides grow and propagate, and

find out how to prevent and eliminate them.

Lai and his classmates spent almost 50 days in the fields making observations. During that summer of sultry days and sudden showers, Lai would lie on his back under the cotton plants for hours to watch the hundreds of aphides on the underside of a leaf. He would emerge soaked with sweat and covered with the tiny insects. It was a radical departure from writing graduation thesis in the library or study rooms.

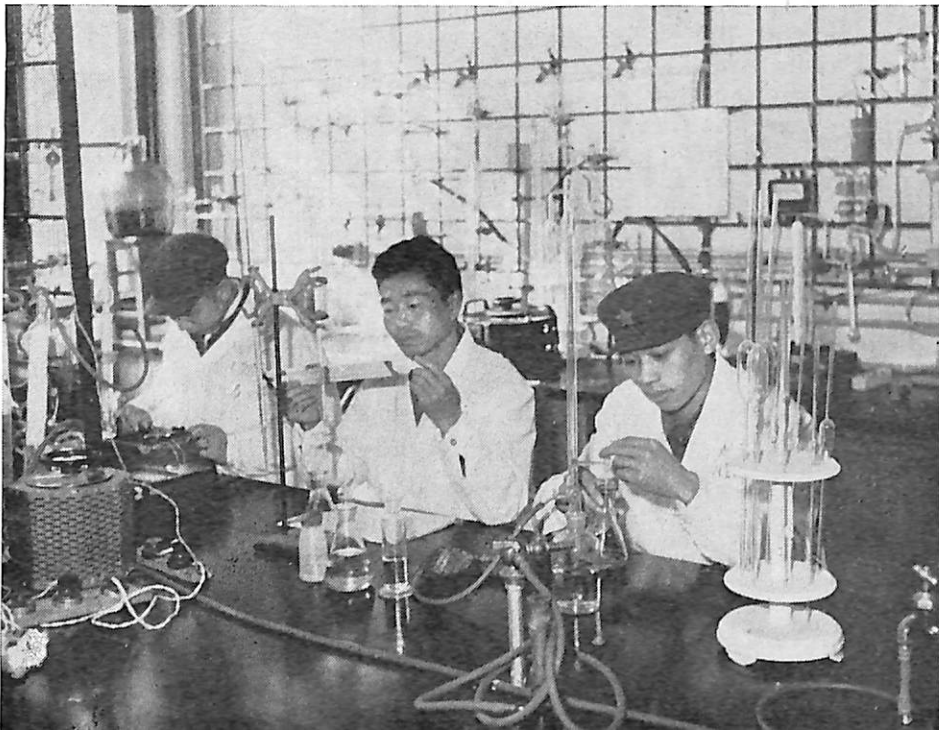
Combining their observation with the theory they had learned, Lai and his classmates were able to give a clear account of the life cycle of cotton aphides in the hottest days and to prove that the insects continue to propagate at temperatures above 25° C. and humidity above 75 percent. This discovery overthrew the established idea that cotton aphides die out naturally in summer heat. It gave the peasants a better idea on how to improve field management. The four college students then tested 40 different insecticides and found the most effective ones for eliminating the pests. Their pre-graduation practice contributed directly to a bigger cotton harvest at Chilying and made the poor and lower-middle peasants there very happy.

Students' Research Benefits Industry

AT a symposium on petrochemical science sponsored by the Ministry of Fuel and Chemical Industries last winter, a representative from the Peking University chemistry department read several papers on a new catalyst, the Y-type molecular sieve. Written by the university's worker-peasant-soldier students, the papers impressed the people at the meeting.

Chemistry teaching at Peking University before the cultural revolution made no attempt to relate theory to the country's production. Almost all the topics of the 13 graduation theses by catalytical chemistry majors in the 1963 class were selected from foreign litera-

Yao Chia-tsai (right) and classmates do an experiment.





Economic students deepen their understanding of political economy by discussing commodity prices with workers at the Tungfanghung Clothing Factory.

ture. Students wrote theses either for the sole purpose of meeting a requirement for graduation or did it in the hope of making a name for themselves.

The 14 papers submitted by the first group of worker-peasant-soldier graduates in catalytical chemistry were the results of experiments made in their 4-month pre-grad practice. Eight were research projects assigned by government departments, six concerned actual problems in production.

Twenty-six-year-old armyman Yao Chia-tsai and three other students who were workers in chemical plants formed a group to do a project given to the school by the Ministry of Fuel and Chemical Industries — to determine the best degree of ion exchange of the Y-type zeolite molecular sieve containing rare earth ions, and to investigate the basic theory involved. The RE—H—Y type molecular sieve is a new catalyst being developed by the petroleum industry for improving refining properties. The object of the research was to find a composition for the catalyst

using a suitable amount of rare earth and providing the best catalytic activity and stability.

After their 3-year college course the students were well-equipped to undertake the project. It had included basic courses in chemistry and special courses related to catalytical chemistry. The texts they used had been closely related to actual production in China. They had had their classes on theory in chemical plants, where they took part in production and could apply on the spot what they learned.

Drawing on their practical experience, the students dared to break away from conventional procedures and try new ones. For example, for these experiments most research units had always used a complicated process of calcination in a special high-temperature heating unit. Yao and his classmates reasoned that since water boils at 100° C. they might be able to get the same results with an ordinary drying oven. They tried and succeeded at 180° C.

In the first three months of the 4-month period, the group made over a hundred experiments using different amounts of rare earth. But the catalytic activities were the same for all of them so they could not tell which was the best ratio. Did this mean there was simply no “best degree of ion exchange” as they had hoped? Yet experiments with different ratios had shown different acid reactions. This fact, they reasoned, showed that the catalytic activity must also differ and there must be a best degree of ion exchange.

By then it was only two weeks till graduation. It seemed almost impossible to get the necessary result in that short time. The teachers offered to carry on with the experiments after the students were gone. But the students insisted on doing the best they could.

Yao Chia-tsai thought of the words of his leaders before he left his outfit, “You will meet difficulties in your college studies. Tackle them as you would an assignment in war preparedness on the frontier. Dare to fight and move forward quickly.”

The group tried the experiment under different conditions. Before the two weeks were out they were able to find the best degree of ion exchange with 45 percent of rare earth ions. The group then discussed the theoretical basis of the experiment and wrote papers on the correspondence between catalytic activity and acidity. The symposium regarded the papers as a valuable reference.

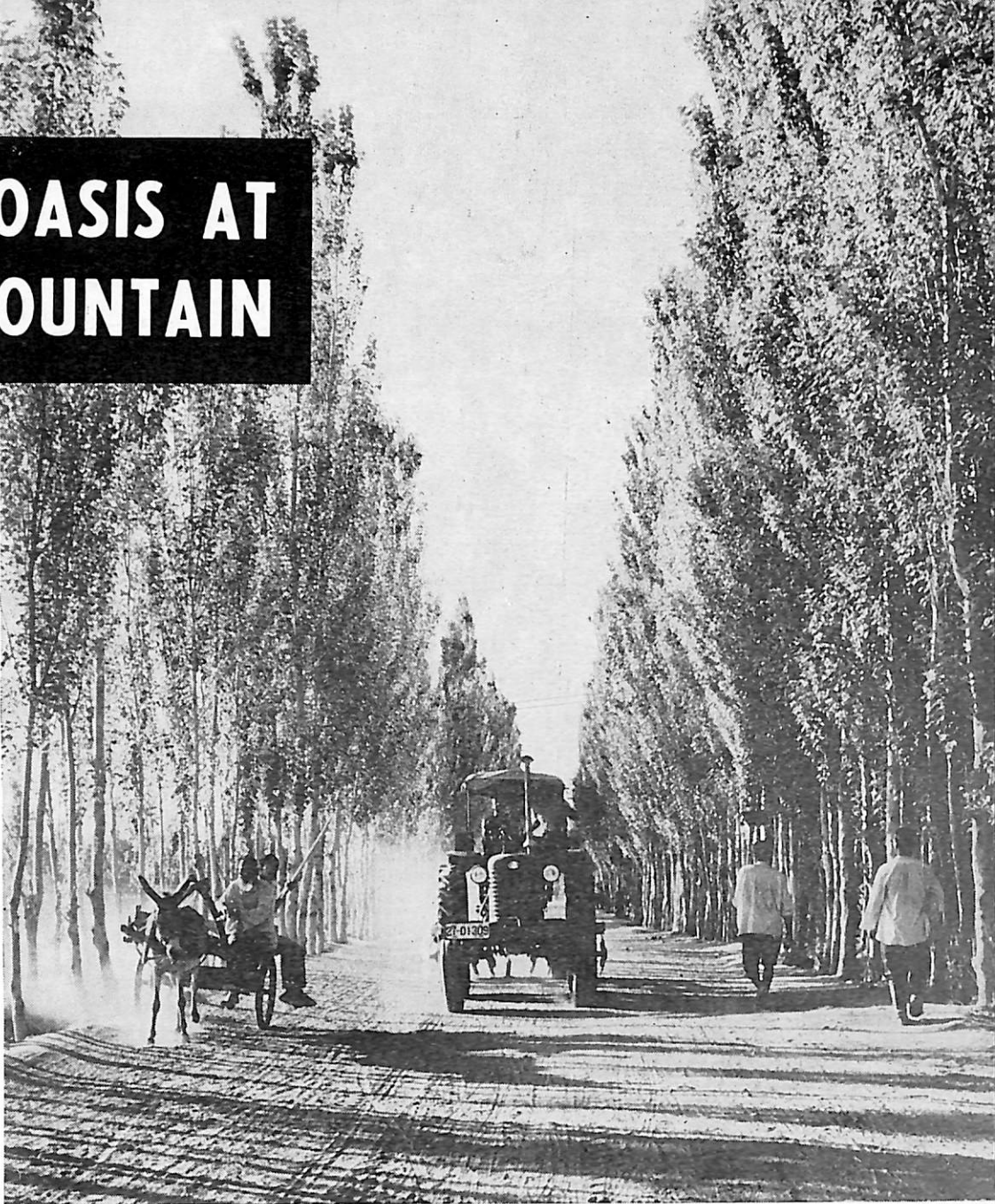
While in college Yao Chia-tsai served on the university Communist Party committee. In that capacity he made many criticisms and constructive proposals helpful to the revolution in education. Before leaving school he wrote a 20,000-word report giving his views on how to reform basic courses, on problems in enrollment and on the revolution in education in general.

THE GREEN OASIS AT FLAMING MOUNTAIN

CHAI HSIN-CHOU

FLAMING Mountain rises in layer upon layer of red sandstone from the center of the Turfan Basin in the Sinkiang Uighur Autonomous Region. When touched by the rays of the sun it seems to burst into flame. In the past summer temperatures reached 47° C. for the air and 75° at the earth's surface. Annual rainfall was only 16 mm., while evaporation was 3,600 mm. At least 30 times a year the area was swept by fierce gales which whipped up clouds of sand. It has therefore been described as "the Land of Fire" and "the Great Wind Pass".

Today, at its foot is located the Five Star People's Commune with a population of 28,000. To reach it our car sped along a smooth asphalt road through the valleys of the Tianshan Mountains and across stretches of gobi strewn with sun-scorched stones. At the commune our eyes were greeted with broad shelter belts shading rows of new Uighur-style houses, grape arbors



A shelter belt planted by the Five-Star People's Commune shades a road in the Turfan Basin.

and patches of Hami melons. In fields crisscrossed by irrigation channels stood stalks of the white sorghum for which the locality is famous, supporting full, round heads, and Uighur women in their gay national dress were picking cotton.

Diverting Snow Water

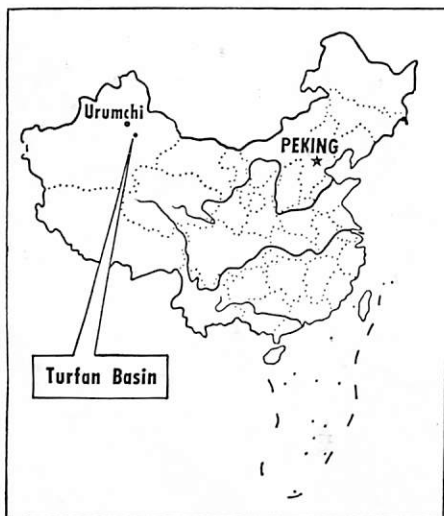
"In the old days, you know, the landlords grabbed not only all the land for themselves, but the water, too," observed Dawut, vice-secretary of the commune's Communist Party committee as we walked along a poplar-shaded channel. "We poor peasants had to pay for the water we used in our fields and if you didn't have the money you could just watch your crop die," said Dawut, himself the son of a

poor peasant. Every year about a third to a half of the local population had to leave the land and walk to Urumchi hundreds of kilometers away looking for just any kind of work to keep themselves alive.

Land and water returned to the people of Sinkiang after the liberation. Through collective effort they repaired and expanded the karez systems created long ago by the people. These are a series of wells connected by underground channels sometimes dozens of kilometers long which make underground water available.

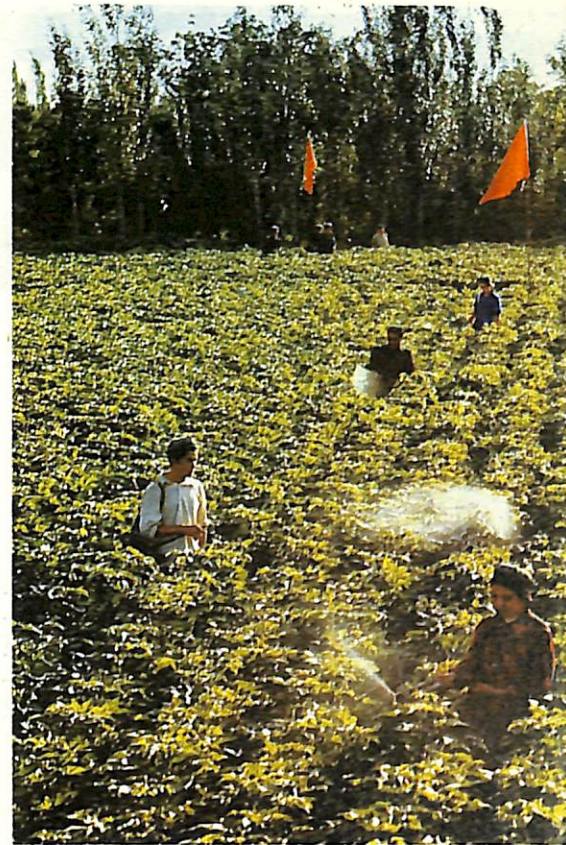
As production developed, water from these wells, not abundant to

CHAI HSIN-CHOU is a reporter for the Sinkiang branch of the Hsinhua News Agency.





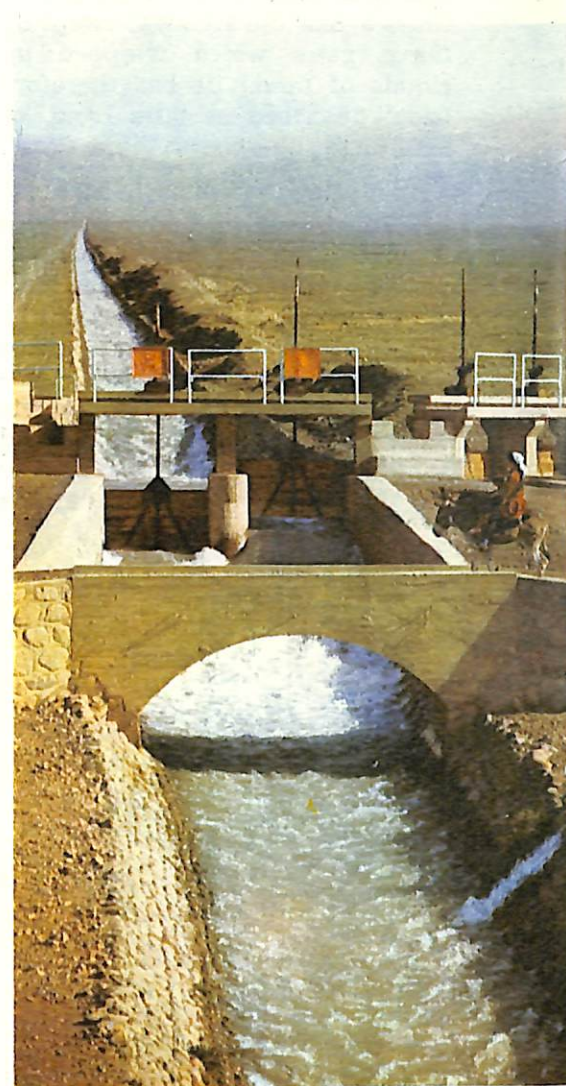
Commune chairman Ruzi Turdi (center) visits a commune member's home.



Cotton fields in the Turfan Basin.



A "net" of bushes holds the shifting sand.



The Tarran trunk canal passes through a gobi area.



Grape harvest.



Another good wheat crop.



start with, was no longer sufficient. As the people looked at the snow-covered peaks of the Tienshans, they wondered whether the water of the melting snows, instead of seeping away into the desert, couldn't be channelled to Flaming Mountain. Their impetus came with Chairman Mao's 1964 call for the nation's peasants to learn from Tachai, the Shansi province production brigade which is a national model for transforming nature through self-reliance and hard work.

Commune chairman Ruzi Turdi and a survey team of water conservation technicians and experienced peasants set out on donkeys, their rations and water gourds on their backs, to locate the flows of the melting snow. At the Tarran Mountain Pass they found a big flow on its way towards the gobi area. They decided to build a canal from this point to the edge of the commune 50 kilometers away. Forty kilometers of it would have to pass through the sandy, stony gobi area, which as the saying goes, holds water like a sieve. The channel would also have to pass across two riverbeds through which mountain torrents rushed every year.

Work began that winter in bitter cold and howling wind. A construction crew of 3,000 commune members headed by Ruzi Turdi and Hou Ting-tung, the commune's Communist Party secretary, turned the quiet valleys and desolate gobi into busy worksites. They lived in dugouts or mountain caves. Drinking water and firewood often had to be brought from 20-30 kilometers away by donkey cart.

In summer the gobi was like a steam-kettle. The stones reached 70 degrees. The builders who carried them on their shoulders had to protect their bodies with sheepskins or burlap bags. The stones were cemented together for channels and also for culverts to carry the water underneath the two riverbeds.

It took seven years of work in summer and winter slack seasons to complete the trunk canal and 40-some kilometers of branch lines. These and a spiderweb of smaller channels now spread the waters of

the Tienshan peaks through the Flaming Mountain area.

"We chose to build this system without outside help, relying on our own collective strength. It enabled us to invest 2,280,000 workdays and 1,030,000 yuan," said Dawut as we toured the project. "It gives two and a half times more water and enabled us to expand the irrigated area by 2,467 hectares. Now we grow two crops a year and have our own orchards and vineyards. Some production teams have even started to grow paddy rice."

Green Wall

In every village shelter belts of trees surround the houses and fields. Old peasants say that the sandstorms used to be so bad that they harvested hardly anything nine years out of ten. Now they say, "It's like our fields are locked up in a green safe and we are getting good yields." In the half-century before the liberation, four villages were buried by encroaching sand. Today at the foot of the walls of the old houses you can still see where the constantly-moving sand, like flowing water, has worn them away.

Afforestation went on at the same time as building of the canals. Commune leaders and experienced peasants made a survey of the wind passes and flow of the sand. It was finally decided to plant a shelter belt 22 meters wide and 5 kilometers long on the sand west of Lake Yar Nor, where the wind had the greatest sweep. The work was done mainly by women and elderly men, since the strongest manpower was detailed to the irrigation work. Even oldsters of 60 or 70 participated as technical advisers.

When they started to level the dunes and dig holes for the trees, their faces became so swollen from the driving wind and sand that they could hardly open their eyes. But they kept on digging and dragging the sacks of sand away.

"Our people have been kept in bondage by the wind and sand too long," the commune members said. "This time we're going to conquer them for good!" And soon there stood belts of saplings.

At the first big wind sand filled the pits, broke the young trees or buried them. The people refused to lose heart, and did the whole thing over again. This time they erected a 2-meter-high mud wall on the windward side.

Over nine years they levelled 109 big dunes and planted 1,500 kilometers of shelter belts which protected the roads and fields and enabled them to create 534 hectares of new fields.

Our car passed through belt after belt until we came to the first one planted, on the edge of the desert. Here there were poplar, elm, mulberry and oleaster trees and some have already grown to a height of eight meters. When we looked back at the shelter belt from atop a dune outside of it, it looked like a great green dragon lying across the storm passage.

Overcoming Harmful Factors

Its below sea-level elevation and high surrounding mountains that block moist currents make the Turfan Basin the hottest place in China in summer. The heat of the sun becomes trapped in the basin. Temperatures rise rapidly, but the hot air cannot escape the area quickly. When the surface of the soil reaches temperatures of 70° C., young cotton bolls sometimes drop off. The hot winds often wilt the wheat. Now that they have water and have begun to control the sand, the commune members are experimenting with crops adapted to hot weather.

Production team No. 3 of the Red Star brigade was the first to set up a science group. From among strains of wheat that grew quickly, matured early and gave high yields, they found one that ripened before the time of the hot winds, thus avoiding their damage.

Production team No.3 of the Five Star brigade used to have trouble with a lot of cotton bolls dropping off. Members of the science group took turns observing the plants night and day to try to find out the reason. They discovered that if watering was done in the daytime the water quickly turned into hot steam which damaged the bolls and caused them to drop off. When

they changed to watering in the evening they no longer had this problem.

Now 85 percent of the commune's production teams have their own science groups, and every team has an experimental plot. Soil improvement and better strains made the commune self-sufficient in grain by 1964. Today, in addition to adequate supply for its own members and a portion for the collective storehouse, the commune sells about 1,600 tons a year to the state. It also markets 650 tons of cotton, 1,000 tons of grapes and quantities of vegetables, honey, silkworm cocoons, eggs and draught animals. It has accumulated a reserve fund of 2,200,000 yuan.

Better Life

As production expands the standard of living of the commune members has risen. Before liberation the peasants were impoverished and 90 percent were illiterate. Now the commune has 17 primary schools; all school-age children can go to school. We saw a whitewashed primary school surrounded by trees in every village we passed through. Many of the elderly people are going to night school where they are learning to read and write the Uighur language in the new script devised for it.

The commune has a hospital and every brigade has a clinic. All expenses for medical care are covered by the cooperative medical fund, to which every commune member pays 2.50 yuan a year.

In many villages a channel of clear water runs in front of the rows of new houses. Inside the homes, built of thick-walled adobe, it was very cool. In the front yards, surrounded by a wall of mud-brick latticework were grape arbors. Beneath them the owners take their noontime meal seated on rugs.

The canals and forest belts are changing the climate of Flaming Mountain. In the past temperatures often remained above 47° C. for long periods, but in recent years the high has been only 46° and it remained so for only two or three days. Usually the temperature is about 40.°

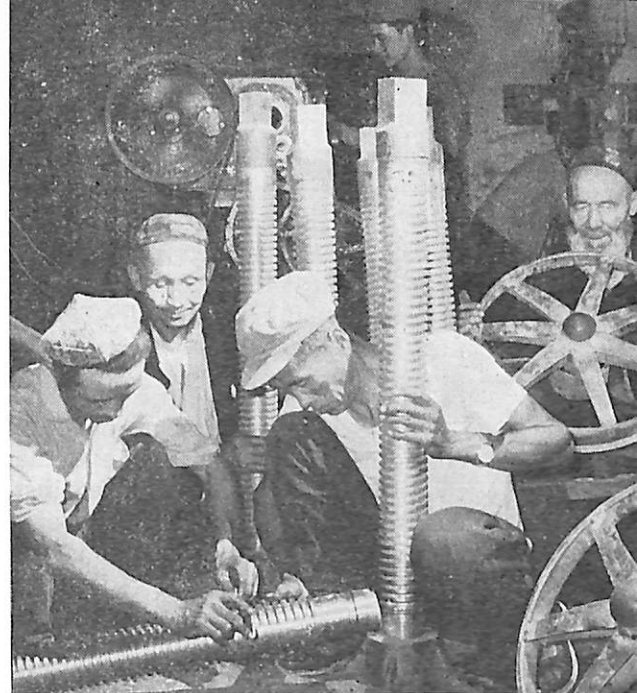
One noon we called at the home of Abuliz. The 60-year-old commune member and his family were resting in their arbor. They asked us to take a seat on the rugs and offered us tea and seedless grapes plucked fresh from the vine.

Abuliz told us that before liberation he had worked year in and year out for a landlord but never earned enough to really eat his fill. He often had to go begging. Like the rest of the poverty-stricken Uighur peasants, he lived in a broken-down hut. It was stifling hot in summer. When the landlord went up into the mountains to escape the heat, the only place the people could go was down into the dried-up karez wells.

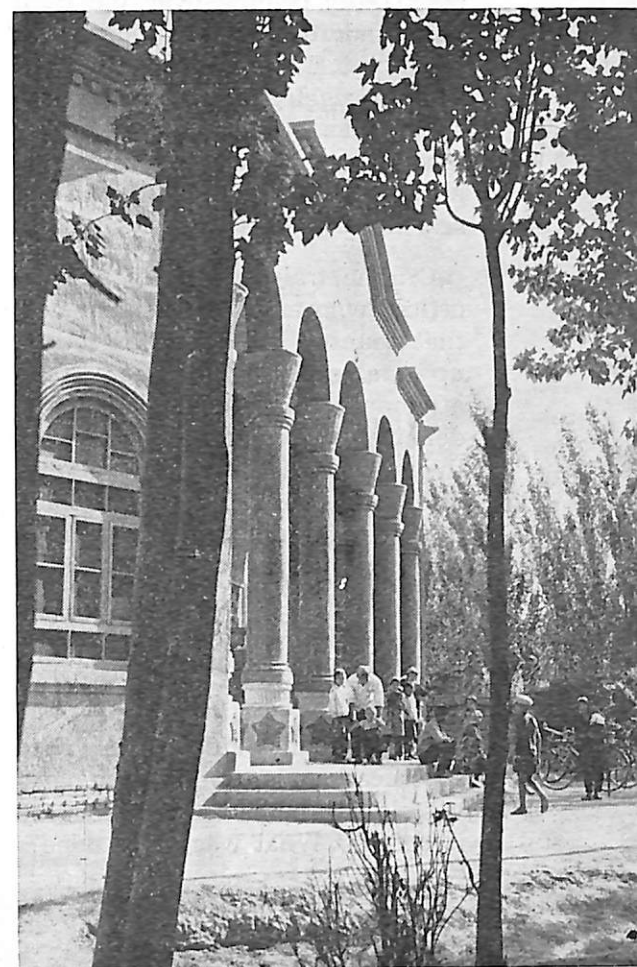
After he began to participate in collective production following the liberation, Abuliz, who had been too poor to marry, did get married. Now three generations of his family live together. He, his son and daughter-in-law work in the production team while his wife takes care of the home. One daughter is in middle school and another in primary school. Last year in addition to getting as much grain, oil, fruit and melons as they could use from the commune they also got 1,000 yuan in cash. They bought new blankets, quilts with satin covers, new clothing, two transistor radios, a bicycle and a sewing machine. "If it weren't for the new society, I wouldn't have anything to offer you today," Abuliz observed. "I'd still be a penniless bachelor. It was Chairman Mao who brought us this happiness."

This family's standard of living is not especially unusual among the commune members. The changes in their lives have also taken place for thousands of other families.

Market day provides a broader view of the changed life of the peasants. In the past they went there barefoot and in rags and could afford to buy nothing but bricks of salt. Now they buy a wide variety of goods—the younger people on bicycles, families with children in donkey carts. Everybody has on his best clothes, leather shoes and embroidered caps. They can see films



The commune's agricultural implements repair shop.



The commune hospital.

in the commune's movie house on market day or at their own production brigades when the touring film projection unit comes around. Cultural troupes set up by the commune or schools often give performances under the arbors, dancing and singing of the people's new life.

The Story of the Film 'Fiery Years'

THE story takes place in 1962. The reactionaries abroad are colluding with those inside China to whip up a campaign against communism, against China and against the people. A certain country which calls itself "socialist" treacherously imposes an economic embargo on goods to China. For Chao Szu-hai, leader of a furnace team at the Shanghai Steel Plant, returning home from a national metallurgical conference in Peking, the new year editorial of the *People's Daily* coming over the train public address system underscores the point: "The path of international struggle, naturally, is neither smooth nor straight. Dark clouds may appear in the skies and storms may break all of a sudden on the sea. . . ."

On the train he meets a naval officer who angrily tells him how that country had proposed setting up a so-called joint fleet in an attempt to control China's national defense. When that plot failed, they had sold China poor quality steel passed off as good steel, and at a very high price. Finally, they tore up the contract and stopped the supply altogether in an attempt to strangle China's shipbuilding industry and sabotage her naval construction.

A special alloy steel of very rigid specifications is required for naval vessels. China had never produced it before. What was to be done?

Should China submit to the pressure of these social imperialists, abandon principle, abandon revolution and obey their baton; or should she persist in carrying out the revolutionary line advocated by Chairman Mao and develop an independent national economy through self-reliance and hard work? The struggle between these two courses represents a fierce struggle between the bourgeoisie and the proletariat, between the revisionist line and the revolutionary line.

CHAO SZU-HAI, passionately devoted to the revolutionary cause, brings the problem up with his team-mates. The workers are furious. One after another pledges: We'll blaze our own path! We'll make that steel. The Chinese working class will show them! When Chao learns that the task of making this special steel is to be assigned to a Shanghai plant, in the middle of the night he rushes to the home of the director. In the name of his team, he urges the director to take on the job and proposes using Chinese alloying elements instead of imported ones to make it.

Pai Hsien-chou, the plant director, however, has been deeply influenced by the poisonous philosophy of being willing to creep along as spread by Liu Shao-chi and others like him. Unable to see the strength of the workers, placing all his hopes in specialists, worshipping anything from abroad, he insists on using imported elements. He also insists on having the production plan drawn up by the chief engineer, someone "with authority".

A heated debate around this question ensues in the plant Communist Party committee. Party secretary Wang Chien and most committee members agree with Chao's proposal.

Master Tien, an old worker under whom Chao had once been apprenticed, hurries in from the countryside where he has been living in retirement, eager to join in the challenging job. The workers who select the materials do all they can to collect the very best for the trial production. Hsiao Kao, an apprentice, goes without food and rest to hunt for reference material useful to the project. Encouraged by support from workers throughout the plant, Chao's team works into the night before the furnace, their minds possessed by one thought: We'll follow Chairman Mao's road of independence and

self-reliance. We'll make that steel for socialism and take a crack at the imperialists, revisionists and other reactionaries.

But the road forward is not smooth.

JUST as the experiments are coming along well Ying Chia-pei, a hidden counter-revolutionary who has contrived to secure the position of production manager, sabotages the project. Through clenched teeth he mutters, "I'll never let your planes fly nor your ships sail!" Again and again he tries to obstruct the trial production. Finally, he secretly mixes a harmful element in with the materials for the alloy steel. This causes the temperature of the furnace to rise to nearly 2,000 degrees. The refractory brick lining of the furnace bottom collapses and the bottom burns through. Smoke fills the shop. Disaster is imminent.

Without thought for his own safety, Chao grabs a steel bar and dashes to the back of the furnace. Thick smoke swallows him up. Having overcome the danger he reappears, his worksuit burnt full of holes. Ying Chia-pei contrives to have Director Pai arrive on the scene just at this moment. Without even trying to find out its causes, he shouts, "I told you so! These domestic alloys are like wild horses. If you don't handle them right there'll be terrible accidents!" He orders Chao to leave the furnace and declares that he is relieved of his post and must make a self-criticism.

Chao replies calmly but firmly, "Director, you can demote me, but you can't take away my right to work. We're going to keep on at that steel. We've decided to take the road of self-reliance and nobody can stop us!"

Master Tien, overcome by the smoke, is sent to the hospital. Regaining consciousness, he urges

Chao, who comes to see him, not to give up, no matter what the pressure. He supports Chao in his insistence that the site of the accident must be kept intact for examination. Chao begins to investigate and make inquiries among the other workers and finally discovers evidence of the sabotage. He reports his findings to the Party committee and with its support his team continues trial production.

Whenever the experiments meet with difficulties Chairman Mao's philosophical thinking helps him overcome them. Whenever pressures bear down on him he recalls the line in one of Chairman Mao's poems, "On perilous peaks dwells beauty in her infinite variety", and from it draws strength.

Some people urge him, "Drop it. It's too risky." Unhesitatingly Chao answers, "To make revolution you have to take risks. If I don't dare to do this, what kind of a Communist am I?"

Because Chao Szu-hai knows the truth is on his side, he stands as firmly rooted as an ancient pine.

YING CHIA-PEI, the class enemy, tries to get rid of Chao by having him sent to an advanced technical course. At the same time he succeeds in persuading the director to turn back the job of making this steel.

The workers are furious. They feel that Director Pai is not just saying no to a task, but to the Party's spirit of self-reliance. They write a big-character poster in criticism, "... you worship things foreign. You blindly follow authority. You are willing to creep along behind everyone else. You have turned down an important military assignment. Whose interests do you represent?"

No, Pai Hsien-chou is truly no longer like our old director, Chao Szu-hai reflects as he reads the poster. He tells his team-mates a story.

"During those hard years of the war, there was a small arsenal in a base area behind enemy lines. It took on an urgent assignment to make a great number of land mines. They had no materials, no equipment. The workers devised a way

to make them out of dead shells. The head of the repair group took on himself the most dangerous job, scraping out the percussion powder in the fuses with a bamboo splint. Once one exploded and he was wounded, but he kept right on at the job. Finally they had enough mines in time to meet an enemy mopping-up campaign.

"Later on, when people asked him what gave him the strength to overcome such difficulty and danger, he answered simply, 'Self-reliance'."

"Who was he?" Chao's team-mates want to know.

"Director Pai Hsien-chou!" answers Chao.

"After entering the city Comrade Pai led us in doing much work for the revolution, too. But then he began to rest on his laurels, became lax about remolding his thinking and now has become an obstacle to new things. Today he thinks of nothing but production. He has forgotten the revolutionary traditions of our Party and turned his back on Chairman Mao's revolutionary line. He has lost his way in the struggle between the two classes and the two lines."

THE plant is to celebrate the fourth anniversary of the day Chairman Mao came to inspect it. The furnace crews clean up their shop spic-and-span and the gardener even sends over some fresh flowers. The furnace is to be lighted for the first trial heat of the special steel using domestic alloys. Chao Szu-hai, Master Tien and the others are busy readying the furnace.

Director Pai, still obstinately pursuing the wrong course, rushes into the shop. "Hold everything!" he orders. The plant has just obtained some imported materials for the alloy. To make sure production goes right he wants to immediately change to the chief engineer's plan and use them.

"Do you know what day it is today?" Chao Szu-hai, hardly able to control his agitation, demands of the director. Chao brings forth the plant newspaper extra hailing Chairman Mao's visit, which he had kept through the years. He recalls

the great moment, how "Chairman Mao grasped our hands warmly and urged us to keep up the good work, to keep on with self-reliance and hard struggle!"

He reviews the plant's history. "These twelve years, whenever we have followed Chairman Mao's directives we've been successful. Whenever we turned away from what he's told us, blindly believed in specialists, went after what was big and foreign, we didn't get anywhere. Director, have you forgotten all this?"

The director is shaken by this burst of proletarian feeling that pours forth from Chao Szu-hai. Tears well up in his eyes.

At this moment, Ying Chia-pei makes a last desperate attempt at sabotage. He tries to mix a harmful element into the materials again, but the workers catch him red-handed. The hidden counter-revolutionary has finally exposed himself.

TAUGHT a profound lesson by this living class struggle, Director Pai makes an examination of his mistakes before the Party committee and expresses deep remorse.

Chao is filled with joy to see the change in this old comrade. Warmly shaking his hand, Chao offers him words of encouragement. "Director, you bear a heavy responsibility on your shoulders. Be your spirited old self. Let's work together again!"

The fourth anniversary of Chairman Mao's visit is a glorious day. An atmosphere of joy pervades the whole plant. Chao's team finally succeeds with the special steel. Behind their success lay the Party's leadership and support from the masses.

Under bright blue skies new ships built using the China-made special steel plow the seas of the socialist motherland and head off into the distance.

The film vividly portrays how the Chinese people, guided by Chairman Mao's revolutionary line, won a victory for the principle of independence and self-reliance.

Shots from the Film

FIERY YEARS

(See the story on p. 22)



A naval officer he meets tells Chao Szu-hai how a country calling for sabotage China's shipbuilding.



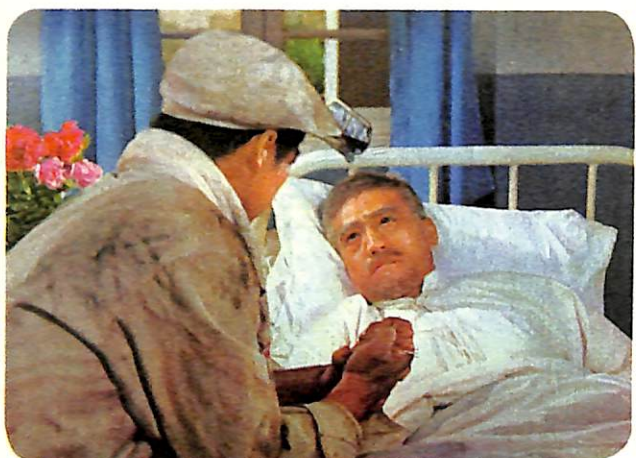
Chao Szu-hai visits Master Tien, a retired worker, in the country to get his help on the special steel.



Workers take great care in selecting materials to support Chao.



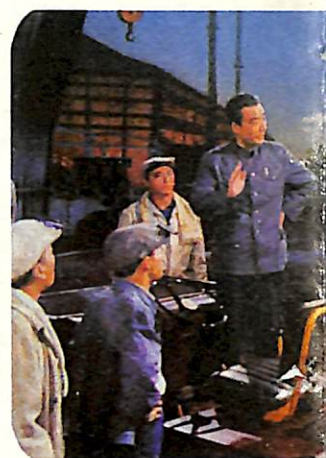
Chao tries to persuade Director Pai's proposal to use domestic materials for the alloy steel.



In the hospital, Master Tien tells Chao that no matter how great the pressure, he must not give up.



Chao sees through Ying Chia-pei's plot to get him out of the way and refuses to go to a technical course.



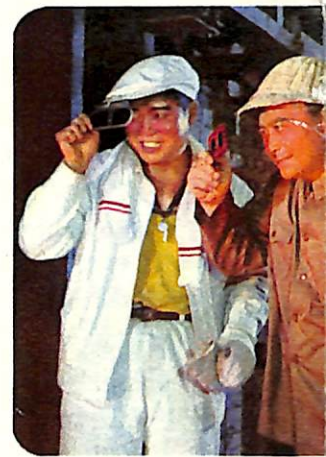
Chao Szu-hai takes strength from Chairman Mao's poems: "Beauty in her infinite variety."



In another attempt to make the special alloy, Hsiao Kao, representing a new generation of steelworkers, lights the furnace.



After sabotage by the class enemy is defeated.



Director Pai, who has recognized Chao's talent, lights the furnace along with the other workers.



a train angrily tells Chao
g itself "socialist" has tried
ing industry.



The workers declare that they will blaze their own path.



Chao goes to the plant director's home late at night to ask that the job of making the special steel be given his group.



er Pai to adopt the workers'
aterials instead of imported



There is a fierce debate in the Party committee on the question of the two lines as reflected in the two plans for making the steel.



A serious accident occurs as a result of sabotage by Ying Chia-pei, a hidden counter-revolutionary.



from a line from one of
On perilous peaks dwells



With an attitude stern yet warm, the secretary of the Party committee helps Director Pai see that he must wholeheartedly rely on the working class.



The workers write a big-character poster sharply criticizing Director Pai. "Whose interests do you represent?" they ask.



zed his error, works at the



With Party leadership and mass support, Chao Szu-hai's group succeeds in making the special steel.



Watching new ships built with the special steel plow the waves.

New Films Take Class Struggle as Theme

FOUR new feature films had their premieres during the Spring Festival, along with a number of others, including a film of a Cantonese opera based on the revolutionary Peking Opera *Shachiapang*, a puppet film *Little Eighth Route Armyman*, six scientific and educational pictures and two documentaries. All of the films are in color.

In informal discussions and in articles about the lively developments in the revolution in literature and art, workers, peasants and soldiers acclaimed these new fruits of the cultural revolution which represent a victory for Chairman Mao's revolutionary line in this field.

The four feature films show in a deep-going and vivid way instances of the class struggle and struggle between the revisionist line and Chairman Mao's revolutionary line during the present period of socialist revolution and socialist construction. Creating a number of portraits of worker, peasant and soldier heroes, they capture revolutionary feeling and the spirit of our times.

Fiery Years is on the struggle of a group of workers to maintain independence and self-reliance in producing a special type of alloy steel urgently needed for China's

navy, thus smashing the embargo and sabotage of the imperialists, revisionists and other reactionaries. Steelworker Chao Szu-hai is a successful portrait of a workingclass hero.

Bright Sunny Skies describes the period in 1956 when China's peasants were forming agricultural cooperatives. The poor and lower-middle peasants, represented in the film by Hsiao Chang-chun, led by the Communist Party, are engaged in a sharp struggle with a counter-revolutionary, who has wormed his way into the Party, on the question: On what basis should the wheat harvest be distributed?

Another film, *Green Pine Mountain* is concerned with a struggle over who is to have control over the horsecart belonging to a production brigade in a remote mountain area. Through the hero, Chang Wan-shan, an old poor peasant, it shows the determination of the poor and lower-middle peasants to stay on the socialist road.

Battle Against Flood takes as the background for its story the 1963 fight of the people along the Haiho River against the biggest flood in a hundred years. It depicts the noble communist morality of the poor and lower-middle peasants and their determination to conquer nature.

Each film, through one aspect of contemporary life — making a heat of steel, distribution of a wheat harvest, driving a horsecart, the battle against flood — vividly shows the life-and-death struggle going on in present-day China between the proletariat and the bourgeoisie, between the socialist and capitalist roads. The fearless revolutionary spirit of heroes such as Chao Szu-hai, Hsiao Chang-chun and Chang Wan-shan provides an inspiration for the people.

Three of the films are from the Changchun Film Studio. *Fiery Years* was made by the Shanghai Film Studio. Recognizing the political importance of their tasks, in the course of work on the films the production groups eagerly strove to carry forward the gains of the cultural revolution and expel the influence the revisionist line had had in their field.

The old system under which all authority for production centered in the director was replaced by a system of unified leadership by the Communist Party over both the political and professional aspects. The production groups became a new kind of working collective in which script writers, directors, actors, cameramen and the rest of the technical staff all had a say.

Breaking through the old way of working behind closed doors, the filmmakers went out to join in labor with the workers, peasants and soldiers and to learn from them. They asked the masses to discuss the scripts, and revised them according to their suggestions and criticisms whether these concerned content, a single sentence, a detail or a prop. This contributed to the high level of ideology and artistry of the films.

毛主席革命文艺路线胜利万岁
华北地区文艺调演为工农兵演出



Staging of "The Hsiangyang Store" at the Capital Theater by Peking's Pingchu Opera Troupe.

North China Theatrical Festival

Members of the Inner Mongolian Song and Dance Troupe perform for workers at the February Seventh Rolling Stock Plant.



A scene from "On the Banks of Wild Horse River".



THE Peking stage had never been so lively as it was during this year's Spring Festival. In addition to performances of all the model revolutionary theatrical works, there were newly-created operas in local style, songs, dances, ballad-singing and storytelling put on by both professionals and amateurs. The capital was also scene of the North China Theatrical Festival, held under the auspices of the Cultural Group of the State Council, which presented 20 new programs chosen from among those performed at local theatrical festivals in the municipalities of Peking and Tientsin, Hopei and Shansi provinces and the Inner Mongolian Autonomous Region.

The festival works had been created by professional provincial, regional or county troupes or by amateur propaganda teams in factories and mines. Nearly 20 different forms were represented, including Peking Operas, dramas, songs and dances, ballads and stories, puppet shows and operas in local style, both short and full-length.

They Liked Them

The worker-peasant-soldier audiences in the capital were enthusiastic about the presentations. Nearly every troupe has received hundreds of congratulatory letters. Articles about them by worker-peasant-soldier critics and notes of drama forum in which they took part have appeared in the press. Many singled out certain of the new works for their clear-cut reflection of the charac-

teristics of the socialist era and their strong revolutionary spirit of the proletariat. *The Hsiangyang Store*, an opera in the *pingchu* form, is on the theme of bringing up successors for the revolutionary cause of the proletariat. The heroes of the piece serve the people heart and soul. *Spring Swallow on Cloud Ridge*, an opera in the local Hopei style, is in praise of new socialist things—the cooperative medical system and “barefoot doctors”. Another play, *The Prime of Youth*, centers around the revolution in education and the struggle between the proletarian and bourgeois lines in this field. The Inner Mongolian Autonomous Region song and dance troupe presented a number of short pieces, varied and militant. The consensus of the critics was: “The more we see them the more we like them and the more inspiration they give us.”

Born Among the Masses

The play *On the Banks of Wild Horse River*, put on by the art troupe of Hopei province's Weichang county, acclaims the struggle of the commune members in the surrounding mountains to do for their place what the model Tachai brigade did for its. After seeing the play, a commune member wrote, “The drama gives us a sense of the burning spirit and great vigor with which the people beyond the Great Wall are trying to learn from Tachai. It is inspiring and a fine education.” The main reason the performance was a success was that the members of the troupe, carrying out Chairman

Mao's revolutionary line on literature and art, plunged into the life of the workers, peasants and soldiers in order to learn from them and portray them faithfully.

The troupe was set up in December 1969, during the Great Proletarian Cultural Revolution. Its 50-some members were drawn mainly from young people in factories and rural people's communes. The cultural revolution had spurred the revolutionary spirit of the people of this remote area to rid themselves of their backwardness and make a greater contribution to the country. Led by the Communist Party they launched a campaign to transform their rivers and mountains in the spirit of Tachai. Many heroic deeds were performed in the course of it which served as raw material for the play.

The drama deals with an incident that happened in the Hsia-hohsi brigade in Kuancheng county. A river, as uncontrollable as a wild horse, runs through it, causing disaster every year. The poor and lower-middle peasants there resolved to tame it by digging a tunnel through a mountain to divert the water to irrigate their fields. Chao Jen, secretary of the brigade's Party branch was in the vanguard of the action. Shouldering his pick, he took the lead in making the blasting holes in the tunnel. One day the charge went off but he did not come out. The people rushed in and found him lying in a stone pit unconscious from the shock of the explosion. When they carried him out and worked to revive him, in the

pocket of his jacket they found a note to his parents. It read, “If I am killed, don't grieve. I will have died for the people and that is a worthy death. Go on working with the others.”

When he came to, his first question was, “Did all the charges go off?” As soon as he heard that they had he said, “Let's go in and clear out the stones,” and himself got up to get on with the job.

The story of a deed such as this opened the eyes of the troupe's playwrights. Altogether they went to more than 100 brigades in 31 people's communes in the Chengteh district, where Weichang county is located. They found that there are thousands of heroes like Chao Jen, who love socialism and work selflessly to build it. “If we fail to depict the fierce struggle in the life of the people,” they said, “we will be doing the poor and lower-middle peasants a disservice.” Filled with revolutionary verve, they overcame all kinds of difficulties to complete the script of *On the Banks of Wild Horse River* in the winter of 1971. Since then it has been performed more than 200 times in nearby rural areas. Between shows members of the troupe often go among the masses to get their criticisms and suggestions. They have used these to make revisions several times.

In the drama, the main character, a young woman named Kao Yen-hung who is secretary of the brigade Party branch, is played by Chao Shu-chun, herself a commune member outstanding for both ideology and work. Chang Chih-chung, who plays the role of an old blacksmith, is from a peasant family. Though over forty, in order to portray the character well, he spent time at a smithy in town learning from a veteran smith. “It is not us who are the authors of this play,” the troupe members say whenever they recall how the work was produced. “It was the people who created it with their heroic deeds.”

Worker-Peasant-Soldier Critics

One day during the theatrical festival, the Inner Mongolian song and dance troupe, dressed in

(Continued on p. 48)

Playwright, director, actors and actresses with the Tientsin Modern Drama Troupe join workers, peasants and soldiers in a forum.



ISLAND MILITIA WOMEN



Patrolling the coast.

ONE night on Tungshan Island, a strategic outpost in the East China Sea, the emergency bugle suddenly sounded. Members of the women's militia picked up their rifles and ran out of their homes. In close coordination with the island defense unit of the Chinese People's Liberation Army, they posted sentries on roads and bridges, patrolled landings and beaches, and guarded other important points. Within minutes, a dragnet clamped the entire island tight. The women's militia company of the Peisha commune was on night maneuvers again to keep its vigilance in top form.

A strong middle-aged woman with clips of bullets on her belt leads the women in their studies and training. On the rifle range, she uses her automatic rifle at 40 rounds a minute with great skill. This is Wang Yueh-hsia, company commander and a "Super Marksman".

Trailblazer

In 1952 when Tungshan Island was liberated, Wang Yueh-hsia

was only 14. She watched the People's Liberation Army fight remnants of the Kuomintang army and chase them off the island. Barefooted, she braved enemy fire to carry water and ammunition to the liberators.

In 1960, Wang Yueh-hsia joined the Chinese Communist Party. When Chairman Mao called for organizing contingents of the people's militia on a big scale, she got 20 girls in her fishing village together and, under the leadership of the commune Party committee, formed the first women's militia unit on the island.

On this isolated island it was still a new thing to see women shouldering rifles and standing guard. With "hoe in one hand and rifle in the other", they worked at their regular jobs and practiced whenever they had a spare moment. In the fields or on the seashore they crawled, rolled and fought, covered with sweat and mud. Old feudal ideas came out in people's remarks: "Women

fight in battles? How ugly to see women crawling on the ground!"

These made Aunt Cheng, who had a daughter and daughter-in-law in the militia, so angry that she would not let them continue.

Commander Wang Yueh-hsia realized that without breaking the hold of these old ideas, the women's militia would never be able to grow. She went to talk with Aunt Cheng and her daughters, reminding them of the contrast between today's life and the bitter days of the old society. Aunt Cheng, her daughter-in-law and Wang Yueh-hsia had all been child brides in poverty-stricken fishermen's families.

Similar sufferings make for a common language. Aunt Cheng's face gradually brightened up. Now Wang Yueh-hsia pushed her point home: "In the old society, we women in poor families were trampled down. We didn't dare lift our heads or strike back when our lords beat us. Now we too have stood up and become masters of our country, and Chairman Mao



Training combined with work.



Company commander Wang Yueh-hsia (left) showing how to take advantage of the terrain in fighting the enemy.



Assembly.

A People's Liberation Army cadre directs militiawomen in target practice.





Wang Yueh-hsia (right) discusses the study of Chairman Mao's works with members of her company.



Women's militia members growing kelp in the sea.

has given us guns to defend it. Tell me, Aunt, shouldn't we take over the guns? Shouldn't we stand guard?"

"I understand now, child. You're doing right. . . ." Taking her grandson from her daughter-in-law, she said, "Go, I'll take care of the house!"

The two young women not only became more active in the militia, but also began doing more housework at home. This soon became known in the whole village and many people began to change their old ideas.

Capable Soldiers

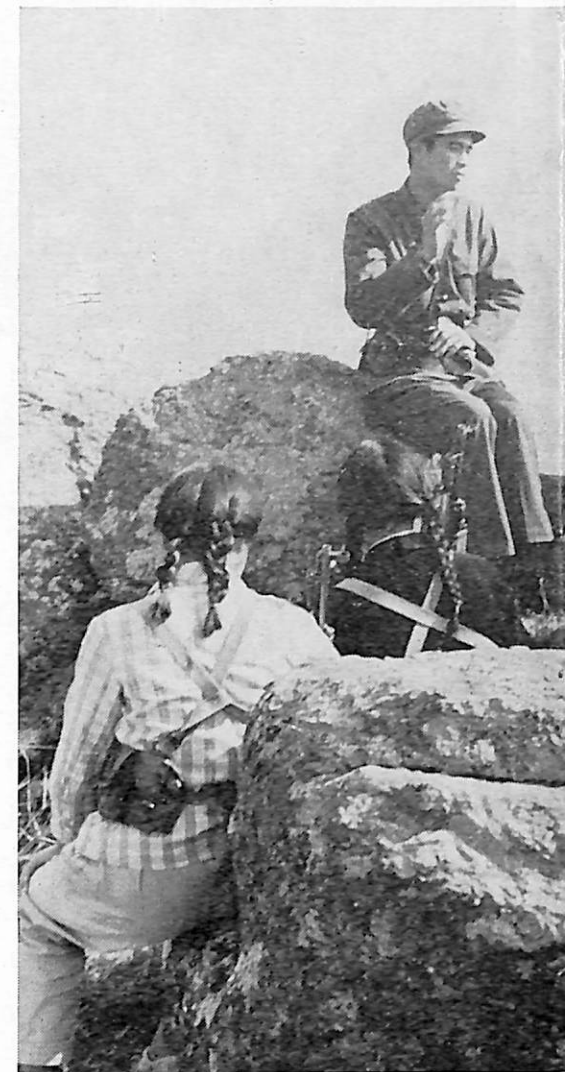
The women's militia trained rigorously as if in battle. Wang Yueh-hsia was always the first in exercises, jumping into water, wading through muddy pools or climbing obstacles. Instead of practicing crawling on level ground in the soft grass, they chose stretches of sand and gravel. Their clothes got torn and their elbows and knees bled but no one complained.

When she was cooking, Wang Yueh-hsia would put her gun on a stand by the stove and practice aiming out the window at a hillside target. At night she often got up to practice spotting targets in the dark.

Months went by. At a county militia meet, Wang Yueh-hsia won the title of "Super Marksman" with a surprising performance. Other members of her company also got very high scores. Clapping enthusiastically, the spectators exclaimed, "Good shooters!" The villagers were convinced. Women could be good soldiers, too!

In 1962 the militiawomen went through a severe test when the Chiang Kai-shek clique, supported by U.S. imperialism, threatened to invade the southeastern coast. The army, militia and people on Tungshan Island deployed for battle. At a rally, every one of the militia-women asked to go to the front. The higher command sent them into the defense zone.

Wang Yueh-hsia's orders were concise: "Second platoon, stand





guard! Third platoon, send out scouts! First and fourth platoons, build second-line defense works!"

Wind and rain battered the island and whipped up a raging sea. For seven days and nights the militiawomen worked with only token rest, eating and sleeping at their battle positions. They built 30 breastworks and underground shelters and dug 1,700 meters of trenches. Political director Chen Yu-lan and platoon leader Lin Hsia-lan piled up rocks in front of their position and told the women, "We'll hold to the last. If we run out of ammunition, we'll throw rocks at the enemy!"

The militiawomen's spirit inspired the villagers. Some old women who brought water to their position said, "Girls, do your best.

With you defending our homes and country, we feel at ease."

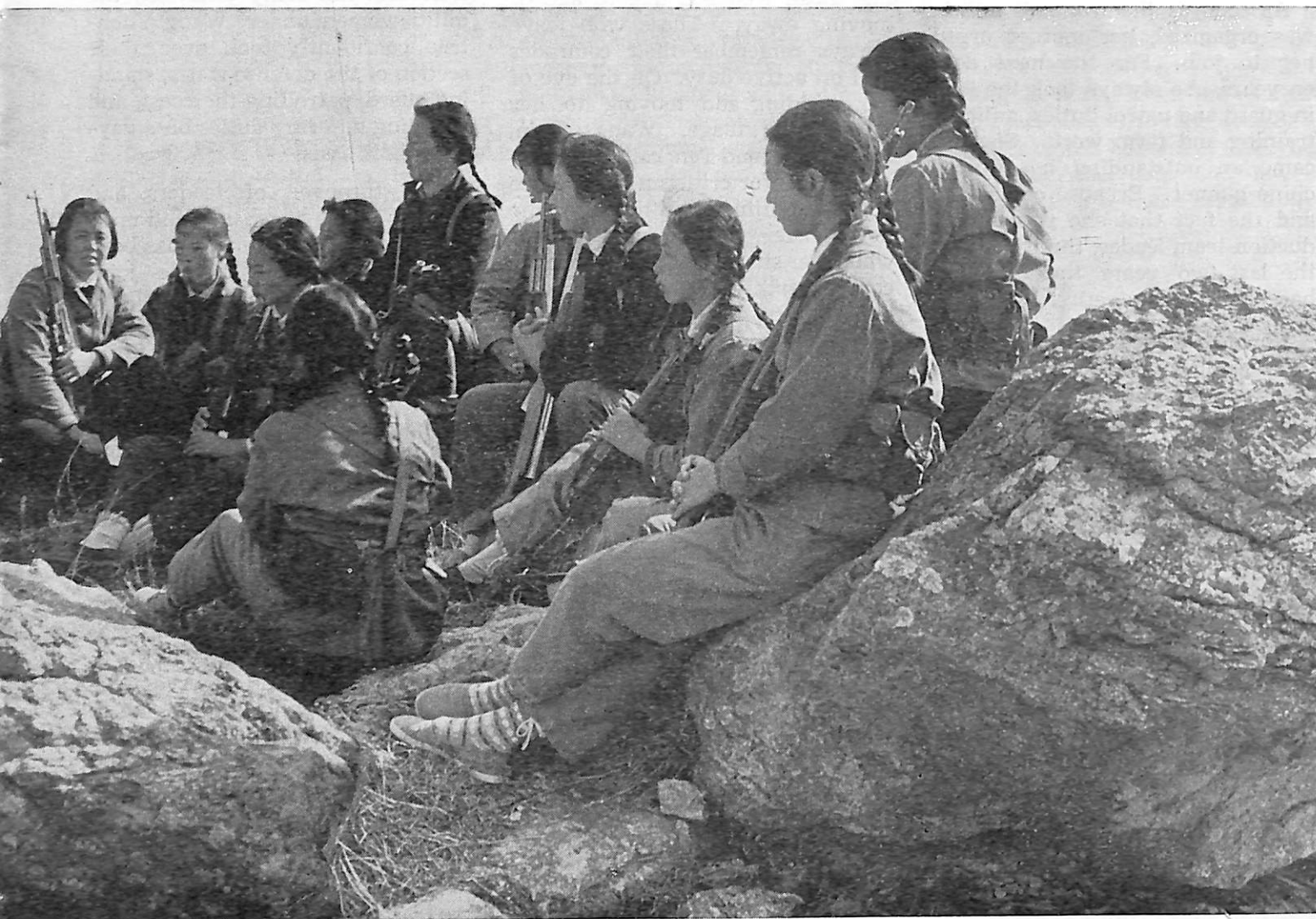
Through struggle the women's militia grew and matured.

In ordinary times, when the men go fishing at sea the militiawomen maintain public order, stand guard and work in production. They are always first in farming and other commune occupations. Some 30 of the company's squad and platoon leaders are leaders or vice-leaders of commune production teams. The villagers call them "vanguards in battle and trailblazers in production".

Will of Two Generations

Some of the women of the militia are mothers, others are still teenagers. Where do they get their

Vice-Commander of Company Six of the PLA unit on the island lectures to the women's militia.



enthusiasm and courage in defending the motherland?

One answer comes from Chang O-lan, an old platoon leader who spoke at a company meeting last August, requesting for the third time permission to continue active service.

With her rifle in her hand and a determined look on her weather-beaten face, this middle-aged woman told her story. Her mother, now over 70, had started begging barefooted when she was only seven. After she was married, her fisherman-husband could not earn enough to support the family. Again barefooted, she begged from village to village, often leaving blood-stained footprints on the sharp oyster shells and stones of the paths. Of the eight people in her father's family, six died of hunger or disease. Only her mother and herself were left at liberation. For the first time they had new shoes to wear and hot food to eat.

As soon as the women's militia was organized, her mother urged her to join. For the next dozen years, she always took the lead in guard and patrol duties, military training and farm work. She became an outstanding heavy machine gunner. Because of her age and the fact that she was a production-team leader, three times in the last two years the company had asked her to retire.

Now with deep feeling she told the meeting, "Without Chairman Mao or the People's Liberation Army, I would have died long ago. Only with guns in our hands can we defend our island. I'll never give up my gun as long as the imperialists, revisionists and other counter-revolutionaries are still at large in the world." Her pledge moved everyone. For the third time the leaders agreed to keep her on "extended active duty".

Chang O-lan's story taught the militia members much. Squad leader Chang Yu-ying, for example, had been annoyed by the constant pleading of her 15-year-old sister, Hsiao-ying, to join the company. She thought her younger sister, scarcely taller than a rifle, was not ready. Now greatly moved

by Chang O-lan's story, she realized how true it was that to defend the people's power, the people must take up guns. More people should join the militia. Chang Yu-ying began to encourage her sister and as soon as she reached 16 took her into her own squad. From then on, they trained together on the drill ground and worked together in the fields.

Soon after, the two sisters were opponents in a rifle match at a county militia meet. Hsiao-ying made 68 points (the highest was 70) with seven shots, two more than her older sister. The company was pleased with her development.

Last year Chang Yu-ying got married. Since this meant moving away, she resigned her post as squad leader. The squad elected Hsiao-ying as vice-leader, to follow in the steps of her older sister.

More than 800 women have served in the company since it was formed a dozen years ago, replacing those who left due to age or moving away. Those who leave always remember their comrades still on active duty. On the eve of her wedding and moving to her husband's village, Wang Tsan, leader of Squad Ten, called a meeting to ask for criticism and advice and to outline conditions to the new leader. She promised that whenever she came back, she would come to talk with the squad members to find out how they were getting along. Her comrades called her their "extra squad leader".

Army and People, One Family

"The army men are good teachers," the militiawomen say. They appreciate the help and support the People's Liberation Army on the island gives them.

While the island's army unit undergoes its own training, it helps build the people's militia, giving them military training and help in studying Marxism-Leninism-Mao Tsetung Thought. These fishermen in peacetime are prepared to defend the island in case of war. The joint defense of the army and the people has made China's coast impregnable. On December 12, 1965, the Ministry of National Defense cited the island's army unit

as an "Exemplary Company of Army-Civilian Joint Defense".

The love and support the army and the people give each other on the island is strong.

In 1971, the island went through a drought of several months. The army men carried water from their own military reserves to the fishermen's homes, a two-hour trip over hills in the scorching sun with pails on shoulderpoles for each family. Ignoring the sweat and fatigue, they did this every day until the drought was over.

The women in the militia regard the army men as their own brothers. They help the army build defense works and carry munitions. They often drill together, study together and put on entertainment programs together.

One day the army unit received an emergency order to leave on an important assignment. "The army is leaving," someone said. "Do a good job of taking over their duties!" As the army unit left, the militiawomen under Wang Yuehsia confidently took over their section of the defense zones, standing guard, patrolling the coast, and fulfilling all army duties on a day-and-night basis.

The turnover of leaders and soldiers in the army unit and militiawomen in the company has been constant, but army-people joint defense has become a tradition. During the cultural revolution, the army and people have joined in repudiating the reactionary propaganda of the Lin Piao anti-Party clique that "the people's militia is worthless". This gave them a deeper understanding of Chairman Mao's idea of people's war and lent even more meaning and drive to the performance of their duties.

Recently the army unit and the people's militia held joint war maneuvers on Tungshan Island. In artillery, beach and reserve positions, soldiers and militia members were ready for action. At headquarters the voice of Wang Yuehsia came in sharp and clear: "Report! All militiawomen in battle positions are ready! Should the imperialists and social imperialists dare to launch a sudden attack, we will wipe them out!"

LABOR INSURANCE AND BENEFITS TO THE WORKERS

A long term policy of the people's government is to gradually extend labor insurance and other benefits to the working people along with the expansion of production.

The state system of labor insurance covers workers employed in all enterprises, undertakings and government offices, regardless of nationality, citizenship, religion, age or sex. Workers are entitled to benefits for sickness, injury, disability, childbirth, old age and death. There are no deductions from the workers' pay nor are they required to pay any premiums. The entire cost is borne by the state, which pays out a sum equivalent to between 10 and 20 percent of the annual total payroll for these benefits.

Standards for labor insurance benefits are set with proper consideration both to the material assistance needed by the aged, sick or disabled and the employed person's contribution to the state.

If, because of illness, a worker needs a long period of treatment away from work, in addition to free medical care he gets 40 to 100 percent of his wage according to the length of time he has worked, until he is fully recovered and returns to work. A worker injured on the job receives full payment throughout the period of treatment and recuperation.

Retired workers receive a monthly pension amounting to 50 to 85 percent of their pay according to the number of years they have worked. If a worker dies as a result of injury connected with his job, his funeral expenses are paid by his place of work and his lineal dependants receive a monthly allowance of 25 to 50 percent of his wage until they are able to support themselves.

For childbirth, medical and hospital expenses are covered under

free medical care and women workers get 56 days maternity leave at full pay (70 days for a difficult birth).

The state also provides many other benefits, such as the construction of housing, maintenance of dining rooms, nurseries and kindergartens in places of work, subsidies for employed persons with economic hardship and subsidies for the dining rooms.

Every year since liberation large numbers of workers have moved into new housing. In Peking the state has put up 20 million square meters of housing for the working people and renovated a great many houses. Rents are low. In Peking rent for an ordinary apartment is 0.12 yuan per square meter. A worker spends 3 to 5 percent of his monthly pay for rent.

The state pays the cost of construction of dining rooms, nurseries and kindergartens for enterprises, undertakings and government organizations and pays the wages of their staffs. The cost of utilities is paid out of the workers' benefit fund of the places of work. This is in effect a subsidy which keeps the cost of meals and nursery and kindergarten fees low.

North of the Yangtze River all employed persons receive a yearly subsidy for winter heating. In Peking, where houses are heated four months of the year, each worker gets a subsidy for these months.

Workers with temporary economic hardship for some special reasons such as sickness in the family or other unexpected difficulties receive subsidies paid either regularly or in a lump sum.

Answers to LANGUAGE CORNER Exercises

- I.** 1. 那个工厂去年制造出一种新汽车。
2. 五月一日我和几个朋友参加了招待会。
3. 这场排球比赛需要一个多小时。
- II.** 1. 他一个星期看完了两本小说。
2. “五一”国际劳动节我们表演节目表演了三小时。
3. 那条马路是一九五八年修的。

III.

(1)

When people are of one mind, they can move Mount Tai.

(2)

A fisherman can stand wild winds and huge waves,
A hunter never fears tigers, leopards or wolves.

(3)

Though a drop of water isn't much,
Drop by drop they make a river;
Though one grain of rice isn't much,
Grain by grain they become a pile.

Who Is 'Chi Feng'?

ON May 9th last year, a letter enclosing 100 yuan arrived at the political department of a People's Liberation Army regiment in Liaoning province. It started a long search.

Signed by the revolutionary committee of Chaoyang county, it read: "Our area was hit by a bad drought. In the past several months we have received money and letters of concern from many parts of the country. Among them was 100 yuan from Chi Feng in your unit. With Chairman Mao's revolutionary line pointing the way, we have won our battle against possible disaster and are now back to normal. So we are sending this money back. Please give it to the owner and tell him the county's 800,000 people thank him."

Chen Yin-chuan, secretary of the department, reported the letter to the regiment's Communist Party committee. "This shows our soldier's love for the people," Party secretary Chang Hsien-chi commented. "Find Chi Feng. We'll point him out as an example for our men."

But "Chi Feng" did not exist! He was not on the regiment's rolls. When he sent the money, he had only given the regiment's post office box as his return address.

Who was Chi Feng? The hunt began.

The department members began guessing. "Chen An-chu, vice-squad-leader in the third machine gun company?" someone suggested. "He's done things like this under the name of 'Chi Feng'. 'Chi' means 'carry on' and 'Feng' is the same as 'Lei Feng'*. The name could mean 'serve the people like Lei Feng'." Someone else said,

* See the November 1973 issue of *China Reconstructs*.

"Maybe it's Wang Shu in the artillery company. He's always doing things for other people and never leaving his name."

Secretary Chen went to talk with Chen An-chu in the third machine gun company. Chen An-chu was an orphan who had grown up in the new society. As a Young Pioneer he had tried to be like Lei Feng by doing things for the people's commune. When he joined the army, he saw the army carrying out the principle of serving the people wholeheartedly. His first job in the company was pig-raising, then cook and then taking care of the transport animals. He worked hard at each job and learned to love it.

Chen An-chu spent his time off helping clerks in nearby shops, doing things for disabled veterans or joining workers in a factory or on a construction site. When people asked him his name, he would say, "Chi Feng." Finally, some people discovered his real name, wrote his deeds up as textbook material for a local primary school, and he became well-known.

But Chen An-chu was not their man, he had not sent the money.

Secretary Chen turned to Wang Shu in the artillery company. The artillery men told him a story about Wang Shu. Just before the Spring Festival in 1972 Wang took the train to Changchun where he was going for an appendicitis operation in the military hospital. On the train he met an old lady whom he helped in every way. When they got off, he was carrying a bag for her with 15 kilograms of apples. In the crowd they got separated. He walked around the station many times looking for her. It grew dark and he wondered what to do with her bag.

Meanwhile, the old lady had searched for him and finally said to herself, "Oh well, he's a People's Liberation Army man, so I won't worry about my bag." She took the bus home.

The next day, the hospital agreed to postpone Wang Shu's operation so he could find the old lady. They sent someone to go with him to the public security bureau. The bureau started phoning every police station in the city. Finally, on the 25th call—a station near the railroad—they got their answer.

When the old lady had arrived home and told her daughter about her bag, the daughter said, "The PLA men do everything to return even a needle and thread, so you don't worry about your bag. But imagine how worried the soldier is!" The next morning the daughter went to several police stations near the railway station to report the missing bag, leaving her name and address so that the PLA comrade would be able to find them.

As Wang Shu happily handed the bag over to the old lady, she asked him his name. He only answered, "I'm just a PLA man." Taking his hand, she exclaimed, "What a lot of Lei Fengs there are in the PLA!"

But Wang Shu was not their man either. Secretary Chen continued the search in other companies.

At this point a letter arrived at the political department from a primary school in Changchun, praising Sung Kuei-ming, leader of the No. 2 artillery squad for being a "Lei Feng type of extra-curricular activities counselor". From the letter's brief account of his good deeds, Chen felt that maybe Sung was the "Chi Feng" he was

looking for. He went to the second company's commander to find out more about him.

At the beginning of the year, Sung Kuei-ming's unit had been in Changchun on a mission. Every day they passed the primary school. The children reminded Sung of how Lei Feng had guided children's extra-curricular activities. "I'm not a counselor," he thought, "but I should try to be like Lei Feng and do all I can to help the younger generation grow up to be revolutionaries." He bought 30 picture story books about heroes like Lei Feng, Chang Szu-teh and Huang Chi-kuang, some pencils and notebooks and sent them to the Little Red Guards Regiment of the school with a note saying, "Best wishes to the younger generation of revolutionaries from a PLA man."

When the school finally found out what unit Sung Kuei-ming belonged to, the Little Red Guards wanted him to be their after-school counselor. But his unit had finished its mission and left Changchun. The unit, however, agreed to the school's request that Sung become their "honorary counselor" and have him give the children guidance by writing them.

Sung wrote them about what he had learned in his studies of Marxism-Leninism-Mao Tsetung Thought. He sent them newspaper clippings of stories about the revolution. When the youngsters wanted to set up a barbers' group, he bought a set of barber's tools for them and encouraged them to carry on the revolutionary tradition of diligence and thrift. As more and more children tried to be like Lei Feng, everyone thought of Sung Kuei-ming and thanked him.

But Sung Kuei-ming also was not the "Chi Feng" they were looking for. "Don't lose heart," the Party secretary told Chen. "Everybody's political level is higher now and nobody wants to talk about a good thing he's done. For all we know, 'Chi Feng' could be standing right here, except we just haven't discovered him yet!"

Now they remembered the letter that "Chi Feng" had enclosed with the money he had sent. Why not

get the letter from the county and compare it with the writing of the men in the regiment?

When the letter arrived, Secretary Chen took it from company to company asking people if they could identify the handwriting.

When he came to the third machine gun company again, somehow the writing looked familiar to the third platoon commander, who was also the organizational secretary of the Party branch. Suddenly the commander remembered an application to join the Party which he had received just a few days ago. When they compared the two, not only was the handwriting alike, but both contained the sentences: "All that I am I owe to the Party and the people. I want to give my all to the Party, to the people, to the cause of communism."

"We've found your man!" the commander exclaimed. "'Chi Feng' is Li Chen-feng, vice-leader of Squad Four!"

The Party branch called Li Chen-feng in and finally persuaded him to tell his story.

During the first half of last year, in the nationwide movement to criticize and repudiate the crimes of the Lin Piao anti-Party clique, the men in the company had grown clearer about the continuing class struggle. Li Chen-feng, a peasant who had just joined the army, began to see that in socialist society the struggle between the proletariat and the bourgeoisie, between the socialist and capitalist roads and between the revolutionary line and the revisionist line was still going on. He vowed to defend Chairman Mao's revolutionary line and do all he could to push the revolution forward.

At this time Li Chen-feng received a letter from a schoolmate in Chaoyang saying that the drought in the county was a very bad one. When the comrades of one area of the country meet obstacles in their struggle to advance, he thought, a revolutionary fighter should help them. Lei Feng had sent money to help the Liaoyang area when it was hit by flood. So Li Chen-feng had sent 100 yuan



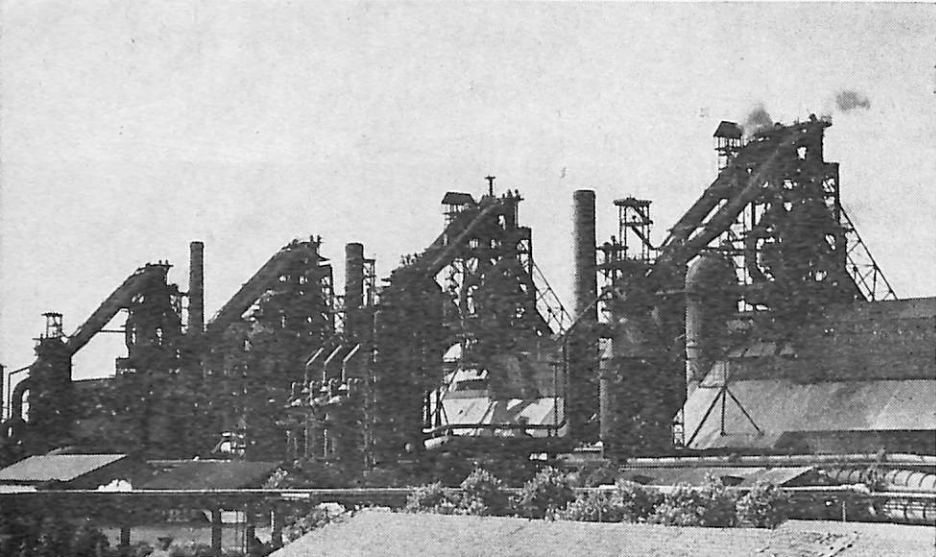
Again in Changchun on a job, "honorary counselor" Sung Kuei-ming, through repairing a bench with the pupils, helps them learn to care for public property.



During a work break Li Chen-feng (right) has a heart-to-heart talk with a newly enlisted soldier.

from his savings to Chaoyang county, using only the name "Chi Feng".

The hunt for "Chi Feng" had taken a month, Secretary Chen reflected. But his greatest satisfaction was that he had found not just one "Chi Feng", but many!



Wuhan Steel's four blast furnaces.

CADRES AT 'WUHAN STEEL'

Staff Reporter

AN hour's drive eastward from Wuhan along the south bank of the rolling Yangtze River is the factory area of the Wuhan Iron and Steel Company.

Turning out its first heat of iron in September 1958 — ground was broken for construction in 1956 — it was the first large iron and steel base built by the Chinese people after liberation of the country in 1949. In 1960 the complex was one of those seriously affected when the Soviet revisionist renegade clique, seizing on the time when China was already facing difficulties due to natural disasters, withdrew its specialists and tore up contracts. But all hands — workers, engineers, technicians and cadres — working together completed the planned construction and expanded the complex, carrying out Chairman Mao's teachings on building up the country through self-reliance and hard work. It is now a large iron and steel complex consisting of plants and mines covering the entire process from ore extraction through refining and rolling.

In the cultural revolution Wuhan Steel made even bigger strides. Production of nine main products completely fulfilled the 1973 state plan. Steel production and the total value of industrial output was more than double that for 1965, the year before the cultural revolution, and output of ore and pig iron more than triple. Figures for ore, steel, pig iron, sintered ore, coke, refractory brick and total value of industrial output reached new highs.

A New Blast Furnace

Work began on a fourth blast furnace directed from a joint command post incorporating personnel from Wuhan Steel and other related units and under direct leadership of the Hupeh province Communist Party committee. All jobs of the command post were handled by a three-in-one combination of workers, technicians and leading cadres. Chang Ju-heng, for 20 years a smelter, became vice-head of the project.

Workers taking a direct part in leadership lent dynamism to the

whole project. Before beginning on the design, members of the command post made a survey of opinion in the existing plants. One veteran smelter said that the new furnace should be bigger than present ones to meet the needs of the country's rapid iron and steel development. Since the design was to be China-made, said another in agreement, they didn't need to stick to old conventions. "I think we've got the conditions to make one of larger capacity," he said.

But when the design group met, someone observed that even to design a new furnace the size of the No. 3 furnace would be an appreciable achievement, and someone else said copying a foreign design would be easier.

"We can't just crawl along behind others just to make things easy," said Hsu Hung-ju, a veteran worker. "We want to get greater, faster, better and more economical results and turn out more and better iron, so we should design a larger furnace." Others in the group supported him.

After several more discussions, vice-head Chang stated that accord-



Li Feng-en (center) and workers discuss how to solve a key problem in production of the No. 4 blast furnace.



ing to the investigation and the opinion of the majority polled, it was both necessary and possible to build a large furnace. "We must firmly carry out the General Line for Socialist Construction, 'Go all out, aim high and achieve greater, faster, better and more economical results in building socialism' set forth by Chairman Mao. We iron and steel workers dare to take untrodden paths and climb unscaled peaks." The command post approved a design proposal put forth by Chang Ju-heng and other veteran workers.

The new big furnace excited everyone's imagination. It was a mass undertaking with members of rural people's communes and the People's Liberation Army brought in to augment heavy machinery from the construction companies. Altogether 250 plants in Hupeh and Honan provinces supplied equipment and materials for the furnace.

In addition to taking care of their daily production, Wuhan Steel cadres worked far into the night on equipment for the new furnace. At the Tayeh and Chengchao iron mines, which are part of

the complex, they worked hard to extract more ore and dress it well, preparing plenty of "food" for the "big eater" about to be born.

At 11:30 p.m. on September 13, 1970 China's biggest furnace, domestically-designed and built and using Chinese equipment turned out its first heat of iron.

Following this an oxygen plant and a larger sintering shop were built.

Answers From the Masses

At a meeting of the company Party committee in the second half of 1972, a majority thought the complex was not moving ahead as fast as many advanced units in the country. The members decided to look in the mines and shops for the answer. They went to the Tayeh iron mines and coking plant and found the solution.

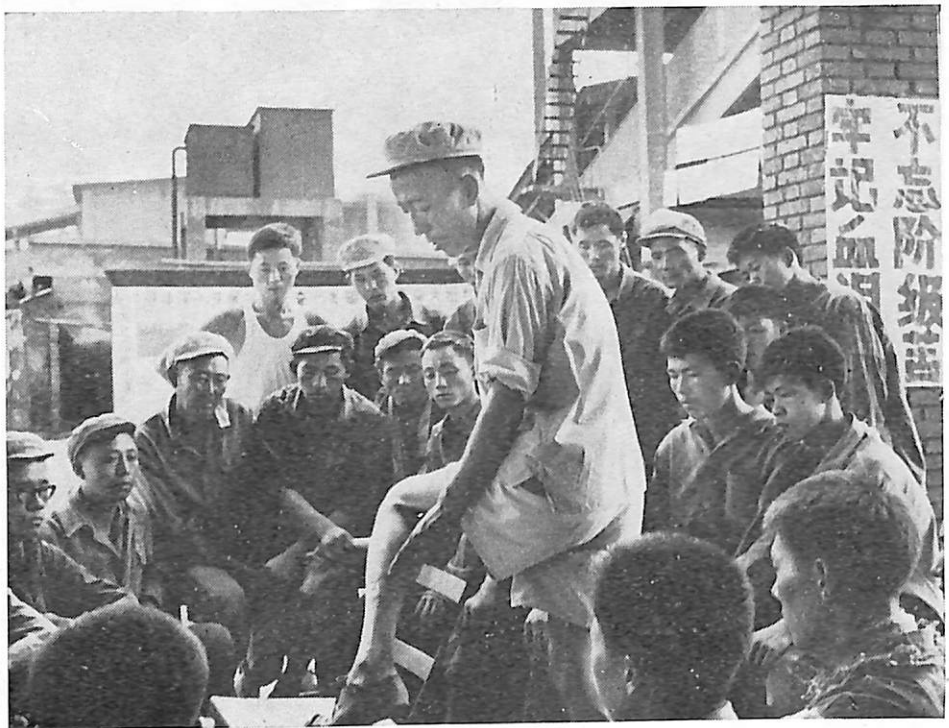
There they found workers and cadres recalling the bitterness of the working class in the old society and the history of imperialist aggression in China. Speaking of his youth as a coolie, an old miner told of going to work on Lion Mountain, an old part of the Tayeh mines. "It was like entering the gates of hell," he said. "Men went in alive and came out dead." Another veteran pointed to what used

to be the barracks of the Japanese gendarmes and said, "Lin Piao, by trying to restore capitalism in China and turn our country into a colony of the Soviet revisionist social-imperialists, would have hurled us back into such misery, but we wouldn't let him." Similar meetings were also being held at the coking plant, in which workers recalled the history of their plant, their villages, their families and their own fortunes.

At the same time these two units were making a greater effort to see that Party policies were carried out. They increased the already thoroughgoing political and ideological work done among the veteran workers, cadres, engineers and technicians and placed the best of them in crucial posts. Leading groups at all levels were reorganized to include old, middle-aged and young people, and attention was paid to training the next generation of revolutionaries.

As a result, production in these plants had developed rapidly. The Tayeh iron mines had overfulfilled their state plan for the previous three years and the coking plant for the past two. (Both continued this record in 1973.) The Wuhan Steel leaders spread the word to its

Showing where a landlord's dog bit him when he was begging for food in the old society, veteran worker Huang Ho-lin furiously denounces the attempt of the Lin Piao anti-Party clique to restore capitalism.



other units about the results these measures were bringing when well carried out and urged more attention to them.

In the sintering plant, leading cadres of all levels also went to the workers. Kao Shu-chiang, vice-chairman of the plant's revolutionary committee denounced the class oppression of the old society and criticized Lin Piao along with the workers. Leaders of the first shift and maintenance sections of the first sintering shop visited the homes of over 90 percent of the workers and staff members in their departments. They collected the histories of 144 laboring families and entered the facts into two account books. One listed the stories of blood and tears under the oppression and exploitation of

the old society. The other recorded examples of their happiness in the new society. The material in these two books was quite an education to the workers. The first helped them heighten their recognition of Lin Piao's crime of trying to overthrow the dictatorship of the proletariat and restore capitalism. The second helped them see that Chairman Mao's proletarian revolutionary line represents the basic interests of the proletariat and other laboring people and is the beacon lighting the way forward for the Chinese people.

This was a new stimulus to their revolutionary drive. This plant, unable to keep up in supplying sintered ore for the blast furnaces, had been holding back the whole company. After this penetrating,

detailed education in ideological and political line, it completed its 1973 state plan 54 days ahead of schedule. This made it an advanced unit.

The Key to Production

Leaders at all levels in Wuhan Steel work regular shifts at selected spots, grappling with and solving key problems in production before they get out of hand.

Li Feng-en, a national model worker and now vice-chairman of the revolutionary committee of the smelting plant, has been working at the No. 4 blast furnace. A red-letter day in his 40 years at the blast furnace was September 13, 1958, when Chairman Mao came to visit the plant and witness the pouring of its first heat of high-grade iron.

It was Chairman Mao and the Communist Party who rescued him from a sea of bitterness and trained him, an ordinary smelter, to be chief engineer at the smelting plant and vice-chairman of its revolutionary committee. After the cultural revolution and the movement to criticize Lin Piao and rectify the style of work, he tries even harder to raise production for the revolution. At 56, in his white denim work clothing, like the other workers he still climbs about the blast furnace and into the ore and coke bins, checking the tuyere, slag notch, signal room, hoist room and scale car. The Party's tenth congress held in August 1973 inspired the workers on this furnace to keep setting new records for daily output.

Chu Tieh-chi, vice-chairman of the revolutionary committee of the steel refinery, went to work in the open hearth shop. One day the workers on the No. 6 furnace decided to try and turn out an extra heat of steel. Analysis of a sample taken after melting showed that carbon content was on the high side. Chu Tieh-chi discussed the problem with the workers and technicians and decided to blow in compressed air and take other measures. In a fairly short time they had reduced the carbon content and they tapped the heat with time to spare.

Chao Chen-chi (front) works on a technical innovation along with workers and a technician.



There are cadres working with all shifts and groups. On duty around the clock, they can use their experience to give on-site leadership to the operation of their whole unit. "Our leaders are no high and mighty officials," the workers say. "They don't just sit in their offices listening to reports and issuing instructions. They work right beside us at the furnace."

Workers Strengthen Management

At the end of each year Wuhan Steel's leaders bring the state plan for the next year to the shops for discussion by the work groups. The latter propose measures for fulfilling it. "When we see the plan," the workers say, "we have a clear idea of what's wanted and what we're doing. Then we can set out to tackle it."

The cadres depend on the workers to help keep them doing their job well. One day Chao Chen-chi, secretary of the Party committee of the plate mill, walked into a shop to find a big-character poster written by a worker criticizing him for getting a bit conceited about his achievements. Other workers had different ideas. "My attitude toward this poster is a test of whether or not I really pay attention to what the workers think," Chao thought. "After all, one of the basic things about socialist construction in our country over the past two decades is to rely on the masses. Their criticism and supervision ought to make me better able to keep from becoming conceited and complacent. This is the only way to prevent and fight the growth of revisionism and keep the revolution going."

He expressed his approval of the poster then and there and encouraged the workers to offer more criticisms. "Now that's the kind of leader we like," the workers said. Within a week 400 posters went up. Good suggestions were adopted and where shortcomings were pointed out, improvements were made. A new and livelier political atmosphere appeared in the mill, and with cadres and masses working together they fulfilled their 1973 production plan 59 days ahead of schedule.

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(Continued from p. 10)

("Tzu Lu", *Analects.*) But how did the laboring people answer Confucius? An old peasant was weeding his field when he passed by. He branded Confucius as a parasite "whose four limbs do not toil and who cannot distinguish between the five kinds of grain", living on the labor of others. ("Wei Tzu", *Analects.*) This is a most accurate appraisal of Confucius.

Confucius chattered ceaselessly about "benevolence", but excluded the slaves and other enslaved laboring people from it. In his view, slaves were fit only to be ordered about and kept in their servile state, and should never be allowed to know the whys and wherefores of anything. ("The common people should be directed to do things but not made to comprehend them." "Tai Po", *Analects.*) He reviled them by comparing them to "birds and beasts" whom no slave-owning aristocrats would stoop to associate with. ("Wei Tzu", *Analects.*) In particular, he looked down on women. Both men and women slaves, he believed, were very hard to keep and handle and should be kept at a distance. ("Yang Huo", *Analects.*) According to Confucius, there might be slave-owners who lacked "benevolence"; but none of the slaves or enslaved laboring people could possibly have this quality. ("Hsien Wen", *Analects.*)

So it is clear that when Confucius preached, "Benevolence is to love all men", he was talking rubbish to fool people. He never meant to love everyone (including slaves); his love was reserved for the slave-owning class alone. He talked of "overflowing in love to all" which seemed to be love for the multitudes. Owing to social changes, the character *chung* (all) had by his time lost the meaning it once had in the Shang dynasty and the earlier years of the Western Chou, when it had embraced the slaves. In Confucius' day this character denoted only "teachers of royal or ducal houses" and "ministers" (Cheng Hsuan's explanatory note in "Chu Li", *The Book of Rites*); so what Confucius loved was the slave-owning class alone.

Chairman Mao has pointed out: "As for the so-called love of humanity, there has been no such all-inclusive love since humanity was divided into classes. All the ruling classes of the past were fond of advocating it, and so were many so-called sages and wise men, but nobody has ever really practiced it, because it is impossible in class society." (*Talks at the Yenan Forum on Literature and Art.*) We must on no account be deceived by Confucius. Though he mouthed such fine sounding phrases as "conduct yourself well with relatives", "give credit to the deeds of ministers", "select men of virtue", "employ the capable" and "supervise the beloved", all this "rule of benevolence" was applied only within the slave-owning class and "not applied to the people". ("Ta Chuan", *The Book of Rites.*) The slaves were excluded because they were considered only as something to be enslaved, whipped and slaughtered.

From the elementary analysis given above, we may conclude that despite the flowery phrases of Confucius' about "benevolence, righteousness and virtue", all his ideas essentially served the interests of the collapsing slave-owning class of aristocrats.

Opposing the Confucians from the then progressive stand of the feudal class were Hsun Tzu and the Legalists such as his disciple Han Fei. The struggle between the Confucian and the Legalist schools before the Chin dynasty (221-207 B.C.) was an expression of the class struggle on the ideological front at that time.

Confucius, who took the stand of the collapsing slave-owning aristocracy, opposed the newly-emerging feudal forces. The essence of his thought was support for the rule of the slave-owning class and the effort to prove that the laboring people were fit only to be exploited, enslaved and ruled. In a word, he wanted to prove that "exploitation is justified and rebellion a crime". Therefore, the exploiting classes of later ages — whether the feudal landlords or the bourgeoisie — were capable of opposing Confucius and shouting "Down with Confucius' shop" be-

fore they seized political power. But once they had secured political power and themselves turned into reactionary ruling classes, they all wanted to make use of Confucius' thought to deceive the laboring people and serve the interests of their own reactionary rule. That was why they have praised Confucius as the "most holy sage and teacher" for more than 2,000 years. Only by taking the proletarian stand and applying the Marxist historical-materialist viewpoint can we expose the reactionary character of Confucius.

Chairman Mao has taught us: "Contemporary China has grown out of the China of the past; we are Marxist in our historical approach and must not lop off our history. We should sum up our history from Confucius to Sun Yat-sen and take over this valuable legacy. This is important for guiding the great movement of today." (*The Role of the Chinese Communist Party in the National War.*)

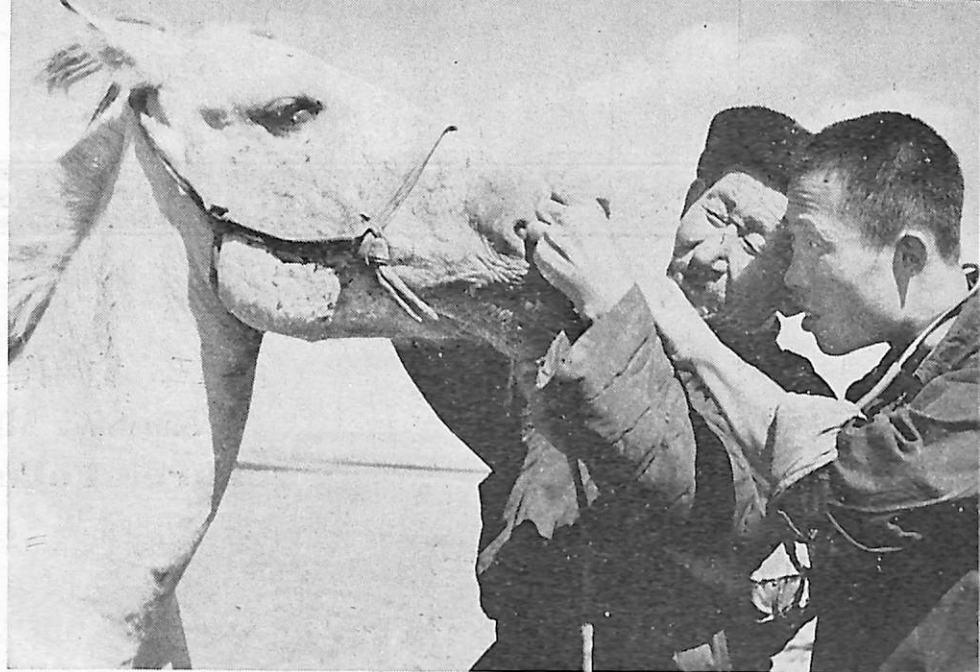
In appraising a historical figure from the Marxist viewpoint, we must first analyze the class contradictions and the class struggle of his time, and then examine whether, under the conditions of historical development, he stood on the side of the progressive classes and advocated change or on the side of the reactionary classes and was a proponent of conservatism. The task of Marxists is to push historical development constantly forward. We affirm only that which has played a progressive role in history; as to whatever is reactionary and conservative we must firmly negate and repudiate it. Criticism of Confucius' reactionary thought is therefore helpful to participation in actual class struggle, and especially to coming to grips with the class struggle in the ideological area of the superstructure.

CORRECTION

In the April 1974 issue, the last line of column two, page 32 should read: kept to the correct orientation of the revolution and struggled against a Right opportunist line in the Party.



Wu Hsien-chung (left) is becoming a cotton grower at the Taiho commune in Heishan county, Liaoning province. Vice-chairman of the revolutionary committee in the No. 8 Middle School which she attended in Fushun, at the commune she is often praised for her modesty and hard work.



Settling down in a herding commune on the Inner Mongolian grassland, Chang Li-no (right) began studying veterinary science with Delgar, a Mongolian veterinarian.

A high-yield strain of soybeans was created by an experimental group formed by city middle school graduates in a production brigade in Pinghsien county, Heilungkiang province.

ACROSS THE LAND

Middle School Graduates Go to the Countryside



After several years at the Lingtou tea plantation on Hainan Island graduates have cultivated 21 new strains of tea plants which have increased production. With the aid of a crop technician they are at present conducting an investigation on pest damage.



Lesson 5

三首民歌

Sān Shǒu Míngē

Three Folksongs

(一)

集体力量大无穷

Jítí lìliang Dà Wúqióng
Collective Strength Great Without Limit

集体力量大无穷，

Jítí lìliang dà wúqióng,
Collective strength great without limit,

千年黄河澄得清；

Qiānnián Huánghé dèng de qīng;
Thousand year Yellow River settle clear;

高山大岭搬得动，

Gāo shān dà líng bān de dòng,
High mountain large ridge (can be) moved,

汪洋大海填得平；

Wāngyáng dà hǎi tián de píng;
Vast ocean big sea filled level;

能呼风来能唤雨，

Néng hū fēng lái néng huàn yǔ,
Can call wind can summon rain,

能到东海擒蛟龙。

Néng dào dōnghǎi qín jiāolóng.
Can (go) to east sea capture dragon.

(二)

是谁绣出花世界？

Shì Shuí Xiùchū Huā Shìjiè?
(It) Is Who Embroidered (this) Flowery World?

一片青来一片黄，

Yí piàn qīng lái yí piàn huáng,
One piece green one piece yellow,

黄是麦子青是秧。

Huáng shì màizi qīng shì yāng.
Yellow is wheat green is (rice) shoots.

是谁绣出花世界？

Shì shuí xiùchū huā shìjiè?
(It) is who embroidered (this) flowery world?

劳动人民手一双。

Láodòng rénmin shǒu yì shuāng.
Laboring people hands a pair.

(三)

我耕梯田上了天

Wǒ Gēng Tītián Shàngle Tiān
I Plow Terraced Fields up in Sky

晨雾重重绕山尖，

Chénwù chóng chóng rào shānjiān,
Morning mist layer after layer surround mountain peak,

疑是山顶刺破天；

Yí shì shāndǐng cìpò tiān;
Suspect is mountaintop piercing through sky;

扬鞭催牛雾里走，

Yáng biān cuī niú wùli zǒu,
Raise whip goad ox mist in walk,

我耕梯田上了天。

Wǒ gēng tītián shàngle tiān.
I plow terraced fields up in sky.

Translation

(1)

Collective Strength Is Limitless

Collective strength is limitless,
It can make the thousand-year-old Yellow River clear;
It can move high mountain ranges,
Fill up vast oceans and seas;
It can call the wind and summon rain;
It can go to the east sea and capture the dragon.*

(2)

Who Embroidered This Flowery World?

A patch of green, a patch of yellow,
The yellow is wheat, the green, rice shoots.
Who embroidered this flowery world?
The hands of the laboring people.

(3)

I Plow Terraced Fields up in the Sky

Layer after layer morning mist surrounds the mountain peak,
Making it look like the mountaintop pierces the sky;
I raise the whip and goad the ox on into the mist,
Plowing terraced fields up in the sky.

Notes

In the first four lessons of this series we summed up basic sentence patterns of Chinese. With this lesson we begin a review of words, phrases and constructions.

1. *Words of location.* This is a special class of words showing locality. There are two kinds, monosyllabic and disyllabic.

Monosyllabic words of location are:

shàng 上 (on)	páng 旁 (by)
xià 下 (under)	biān 边 (side)
qián 前 (before)	zuǒ 左 (left)
hòu 后 (after)	yòu 右 (right)

*According to legend, floods were controlled by a dragon that lived in the east sea.

dōng 东 (east)	nèi 内 or lǐ 里 (in,
nán 南 (south)	wài 外 (out)
xī 西 (west)	zhōng 中 (middle, in,
běi 北 (north)	among, between)

They are usually suffixed to nouns. For instance: **lóushàng** 楼上 (upstairs), **ménwài** 门外 (outside the door), **wùli** 雾里 (in the fog), **xīnzhōng** 心中 (in the heart), **fànqián** 饭前 (before the meal), and **huìhòu** 会后 (after the meeting).

Disyllabic words of location are mainly formed by adding the suffix **biān** 边, **miàn** 面 or **tóu** 头 to monosyllabic words of location. They may be used alone or after nouns. For instance: **lǐbian** 里边 (inside), **shàngmian** 上面 (on top), **hòutou** 后头 (behind), and **zhuōzipángbiān** 桌子旁边 (beside the table). With **zhōng** 中, however, we can only use **jiān** 间: **zhōngjiān** 中间.

Some words of location are used with a preposition to extend the meaning of a noun.

To indicate a certain field of endeavor, 在.....上 is most often used. For example, **jiěfànghòu, Zhōngguó rénmin zài zhèngzhìshàng, jīngjìshàng, wénhuàshàng dōu fānlè shēn** 解放后, 中国人民在政治上、经济上、文化上都翻了身 (After liberation, the Chinese people stood up politically, economically and culturally).

To indicate conditions, 在.....下 is most often used. For example, **Zài fùnǚmen rènzhēn guǎnlǐxià, shìyántiánlǐ de miánmáo zhǎng de hěn hǎo** 在妇女们认真管理下, 试验田里的棉苗长得很好 (Under the meticulous care of the women, the cotton seedlings in the experimental plot grew very well).

To indicate a fact within a larger scope, 在.....中 is most often used. For example, **Tā zài tóngxuézhōng niánjì zuìxiǎo** 他在同学中年纪最小 (He is the youngest among his schoolmates).

2. *Place words.* Nouns or other words indicating place. Examples: **Zhōngguó** 中国 (China), **Běijīng** 北京 (Peking), **wūzilǐ** 屋子里 (in the room).

Place words are mainly used as adverbs. They may be used with or without prepositions. For instance: **Jìnqu ba! Wǒmen wūzilǐ tán** 进去吧! 我们屋子里谈 (Let's go in. We'll talk in the room). An example using prepositions is **Tā cóng Shànghǎi lái** 他从上海来 (He comes from Shanghai). **Wǒmen cóng shǒudū zǒuxiàng biānjiāng** 我们从首都走向边疆 (We traveled from the capital towards the frontier).

3. *Time words.* Time words or phrases are mainly used as adverbs. They may or may not be used with prepositions. For example, **Wǒ zhǔnbèi yījiǔqīsiànyuè dào Zhōngguó qù** 我准备一九七四年八月到中国去 (I am preparing to go to China in August 1974). **Zhègè gōngzuò shì cóng shàngyuè shíwǔhào kāishǐ de** 这个工作是从上月十五号开始的 (This work was started on the 15th of last month).

If it indicates a definite time, it must be used with the preposition 在 or 到. For example, **Zhāodàihuì ānpáizài xīngqīwǔ xiàwǔ** 招待会安排在星期五下午 (The reception is arranged for Friday afternoon). **Zhè-**

chǎng yǔ xiàdào xīngqīliù cái tíng 这场雨下到星期六才停 (This rain lasted until Saturday).

When showing a period of time, a time word is used without a preposition. For example, **Zhāodàihuì kāile yíge xiàwǔ** 招待会开了一个下午 (The reception went on all afternoon). **Zhèchǎng yǔ xiàle wǔtiān** 这场雨下了五天 (This rain lasted for five days).

When a time word indicating a period of time is placed before a verb, it shows something happened (or did not happen) within that time, as in **Yītiān kāile sān ge huì** 一天开了三个会 (Three meetings were held in one day). Placed after the verb, it shows how long the event lasted, or how long it took the event to finish, as in **Yíge huì kāile sān tiān** 一个会开了三天 (One meeting lasted for three days); and **Tā zǒule sāntiān, wǒ cái zhīdao** 他走了三天, 我才知道 (He had been gone three days before I found out).

Exercises

I. Arrange the following into sentences:

1. 去年 制造出 新汽车 一种 那个工厂
2. 我和几个朋友 招待会 参加了 五月一日
3. 一个多小时 这场排球比赛 需要

II. Translate the following into Chinese:

1. He read two novels in a week.
2. We performed the program for three hours on May 1st, International Labor Day.
3. That road was built in 1958.

III. Read aloud the following proverbs:

(1)

人 心 齐, 泰 山 移。
Rénxīn qí, Tàishān yí.
People's hearts together, Tai Mountain move.

(2)

打 渔 的 人 经 得 起 狂 风 巨 浪,
Dǎ yú de rén jīng de qǐ kuángfēng jùlàng,
Fisherman can stand wild winds huge waves,
打 猎 的 人 哪 怕 虎 豹 豺 狼。
Dǎ liè de rén nǎpà hǔ bào chái láng.
Hunter how fear tigers leopards wolves.

(3)

一 滴 水, 不 算 多,
Yī dī shuǐ, bú suàn duō,
One drop (of) water, not count much,
一 滴 一 滴 汇 成 河,
Yī dī yī dī huìchéng hé;
One drop one drop collect into river;
一 粒 米, 不 算 多,
Yī lì mǐ, bú suàn duō,
One grain (of) rice, not count much,
一 粒 一 粒 堆 成 垛。
Yī lì yī lì duīchéng duò.
One grain one grain pile into heap.

(Answers on p. 35)

Worker-Peasant Travelers' 'Home'

Staff Reporter

AN old peasant was lying quietly in a hospital bed in Shashih when suddenly he heard somebody calling his name. "Hey! I'm in here," the old man answered.

"What?" the man in the next bed said, "You just told me you don't have any relatives in this town. Who's calling you then?"

"The hotel's attendants — they're my relatives!"

The old peasant had registered at the Linung Hotel. The next morning he got a pain in his stomach and went to the hospital. The doctor kept him for observation. When it got dark and the old peasant didn't come back, the hotel workers became worried and went out looking for him. At last they found him in the hospital.

The Linung Hotel is a small hotel in a small town. Shashih is a port on the Yangtze River in central Hupeh province. Many passengers stop in the city. The hotel is not new and only has 103 beds, but it is only 100 meters from the docks and is very convenient for travelers. The hotel workers' warm hospitality has led people to call it "the travelers' home".

As soon as a guest steps into the hotel, he gets a feeling of warmth and cleanliness. Thirteen people serve the guests and keep the rooms spotless, working cheerfully and with a will. "Why shouldn't I work hard?" attendant Chen Shih-ching said recently. "In the old society I was a maidservant for a capitalist's family who beat and cursed me. Today I'm serving the people. So I do my best to make things warm and nice for our guests."

Guests don't spend much at the hotel. A night's lodging only costs 35 fen*, the price of four or five

*100 fen equals 1 yuan



Welcoming their guests.

eggs. A large bowl of rice 9 fen, a dish of lotus roots and pork 10 fen, a dish of fried cabbage 3 fen. The food is always hot and delicious.

Attendant Tsui Ching-hsiu's story illustrates the hotel workers' warm-hearted attitude. Several years ago Tsui had just come to work in the hotel. One evening dozens of commune members who had been away building an irrigation canal stopped and wanted to stay in the hotel. There weren't enough places for so many people, so she turned them away.

But as soon as they left, she felt uneasy. She remembered how the

leaders had helped her study Chairman Mao's article *Serve the People* when she started work. She had seen veteran attendants put their whole hearts into running their socialist hotel well. She realized she had treated the peasants wrong — they could put them up some way. She ran out and called them back.

Deeply moved, one of the commune members said, "In the old society the landlords and capitalists ran hotels to make money. They looked down on us and wouldn't even let us muddy-legged peasants in the door! Today you workers in a socialist hotel do your best to put us up, even though it gives you

tough problems. How can we express our thanks to you?"

One evening, as hotel manager Hsu Kuo-hua and attendant Tseng Hsiang-jung were going off duty, they saw a pregnant peasant woman outside looking around anxiously. She told them she had become separated from her husband and small son and couldn't find them. She was having labor pains and didn't know what to do. Hsu and Tseng promptly took her to the hospital.

Meanwhile they telephoned many places asking for her husband and son, with no result. Armed with a description of the woman's husband, they went out in the streets and lanes and finally found them. Deeply grateful, the man followed them back to the hospital. Tsui Ching-hsiu took care of the couple's son in the hotel just as if he were her own younger brother.

The workers and peasants feel at home in the Linung Hotel. Attendants always carry needles and thread, ready to help guests sew on buttons and mend clothes. When guests' clothes get wet in the

rain, they dry them. Often guests go out in the morning, leaving their dirty clothes to soak in the tub. When they come back in the afternoon they find them drying on a line. The attendants never charge for such services.

The hotel workers go out of their way to help solve guests' problems. When a sudden change of weather catches guests without enough warm clothes, the attendants bring their own from home to lend them. They often lend their umbrellas and boots this way.

One night last spring there was a drizzling rain outside. At midnight most of the guests were asleep. Attendant Hsiao Ching-ying found two peasants still sitting up. Concerned, she asked, "It's late. Why aren't you in bed, Comrades?"

The older one said, "We're worried about the four oxen we bought for the commune. We had to tie them to trees on the dyke. Now it's raining."

Hsiao Ching-ying told manager Hsu. The hotel workers decided to bring the oxen into the hotel's shed. Hsu, Tseng and the two peasants hurried to the dyke to bring



Mending for a guest.

them in. The older peasant said, "In the old society whoever heard of a hotel handling such things? You're really good servants of the people!"

Manager Hsu replied, "Don't mention it. We have the same revolutionary goal. You buy oxen and grow food and we serve our guests — all for the building of socialism. We're comrades in the same cause."

The hotel workers always welcome their guests and see that they get off well on their journey.

One evening an old peasant woman had to get to the bus station, but it was raining hard. Chen Shih-ching was already off duty. But with a smile she put the old woman's bundle on her back, took an umbrella in one hand and helped the old woman along to the station with the other.

After she was on her bus, the old woman said, "Comrade, you've missed your supper. Here, please take this money, and go eat in a restaurant."

Chen smiled and said, "Thank you, Granny, you've already paid for your lodging. We're here to serve the people. It's our duty to help you get to the station, how can I take your money?"

Anxiously the old woman said, "How can I thank you for your help?"

Chen answered, "Granny, don't thank me. It's Chairman Mao who teaches us to serve the people heart and soul, so you just thank him."

A get-together with guests.



(Continued from p. 28)

their brightly-colored Mongolian costumes gave a performance for workers at the Mentoukou Mine, who, in their work clothes and safety helmets, were seated in a clearing near a tall shaft frame.

Please come to our grassland,

On the frontier we have high aspirations.

The nationalities, heart linked to heart,

A thousand red flowers open towards the sun.

The thousand-li grassland has a new look,

With rivers and mountains rearranged.

Following our leader, Chairman Mao,

Heads high, we stride into the future!

The troupe had come 40 kilometers from the city that morning in order to bring their performances to the workers and get their opinions. They gave five shows that day, and on the next heard the miners' comments at a forum.

"We can see that theatrical workers have gone through profound changes," some of the veteran miners said. "They have been tempered by the cultural revolution. It is Chairman Mao's revolutionary line that has brought us together. We hope you will continue to advance on the road he has pointed out." The miners' specific suggestions showed their concern for a revolutionary literature and art.

Often during the festival, forums of workers, peasants and soldiers in the audience were held right after the performance. "We have not only appeared on the stage as heroes," said one member of a people's commune outside the city, "but we are asked for criticisms and suggestions. This is something that has never happened before." During the festival more than 30 such meetings brought forth commentaries from more than 300 worker-peasant-soldier members of the audience. This gave the troupes a lot of encouragement.

Only a Beginning

The Great Proletarian Cultural Revolution smashed the revisionist

line pushed by Liu Shao-chi and Lin Piao in the artistic fields. As a result, Chairman Mao's revolutionary line on literature and art has taken deeper root in the hearts of the people. Both the cultural workers and the workers, peasants and soldiers themselves are grasping it better. The experience gained in creating the model revolutionary theatrical works has been widely disseminated. With these in the vanguard, creation and performance by the masses are developing vigorously. Works of literature, drama, music, dance, fine arts and film which are of good or fairly good quality are appearing like bamboo shoots after a rain. Most of the dramas, songs and dances performed at the festival have revolutionary content, are full of local color and throb with life. They show the excellent revolutionary situation in China's literature and art.

The North China Theatrical Festival will be followed by further such events, bringing the promise of more and better performances. A hundred flowers are blooming luxuriantly on China's stage.

STAMPS OF NEW CHINA

ACROBATICS

ON January 21, 1974 the Ministry of Posts and Telecommunications of the People's Republic of China issued a set of six special stamps entitled "Acrobatics".

This set pictures the six typical Chinese acrobatic items most popular with domestic and foreign audiences.

Stamp 1, 8 fen. The lion dance. Dull purple, vermilion, yellow and yellow-green.

Stamp 2, 8 fen. Handstand on chairs. Prussian blue, apple-green, buff and orange.

Stamp 3, 8 fen. Twirling bamboo diabolo. Lavender, light carmine, gold and indigo.

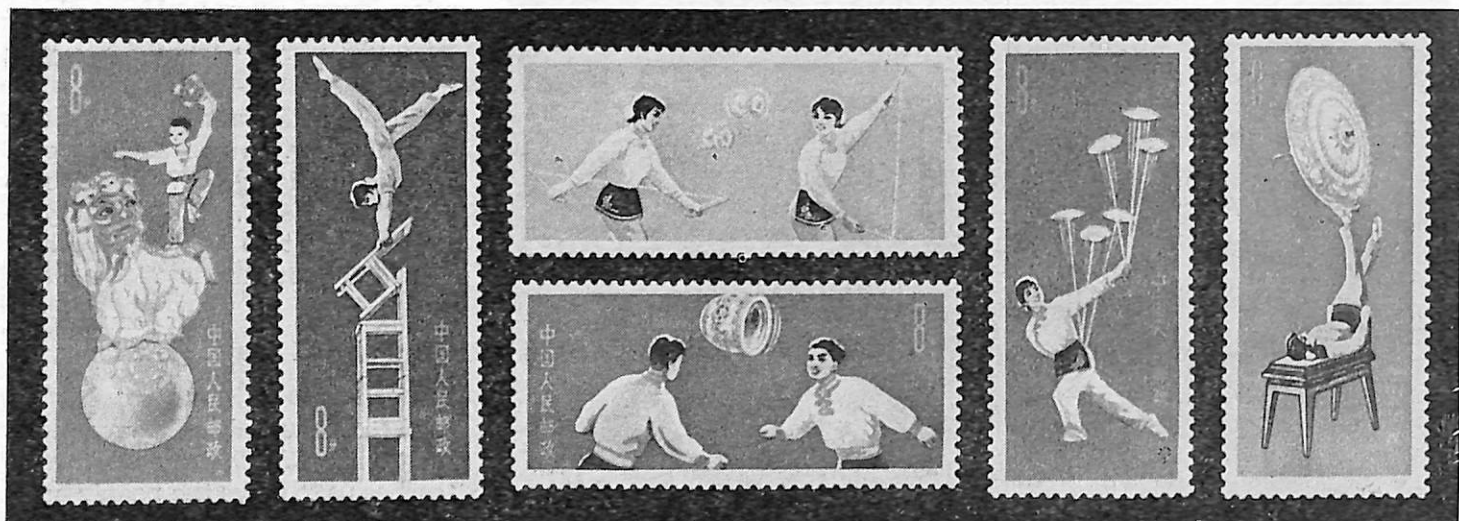
Stamp 4, 8 fen. Balancing jar act. Violet, orange-red, white and gold.

Stamp 5, 8 fen. Plate-spinning. Grey-green, lemon, white and gold.

Stamp 6, 8 fen. Stepping an umbrella. Light slate-purple, vermilion, light carmine and gold.

All stamps measure 27 × 60 mm.

Perf. 11. Photogravured. Serial numbers: T2 (6-1) to (6-6).



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